

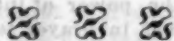
Zion's Herald

WEDNESDAY, NOVEMBER 25, 1903

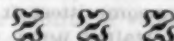
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PERIODICAL DIV.

THE TREE OF FAITH

WITHIN an inner garden, quite unseen,
There flourishes the Tree of Faith between
The walls of Love,
While 'round it sunbeams of the Spirit drift.
Majestically its boughs of Hope uplift
To God above.



This tree drinks deeply from the founts of Prayer,
Nor will it fade and die while it may there
Drink and be strong.
The dews of Grace upon its virgin leaves
Fall kindly, bring Joy which enweaves
Into their song.



The winds of Doubt may rave and roar ; black clouds
May gather, swirl and mass till Terror shrouds
The scene with fear ;
Yet there the Tree of Faith still stands, secure,
Deep-rooted and upright -- for all is sure
When God is near.

Written for Zion's Herald by
Ernest Raymond Simon

E. L. Moore

THE MEMORY GUILD

For Learning Best Hymns

BISHOP H. W. WARREN.

WHEN the Lord gave man the world He had made and owned, and time out of His own eternity, He reserved a seventh of the time and a tenth of the property gained for Himself. So there is a Lord's Day. All that He is should come into it. All this is indicated in the hymn. What may the eternal Sabbath be?

Its rhyming is peculiar and very sonorous. There are two more verses equally pleasing and rhythmical.

The author, a Bishop of the Established Church, was a nephew of William Wordsworth, the poet of religious insight.

The Sabbath

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright!
On thee, the high and lowly,
Through ages joined in tune,
Sing, "Holy, holy, holy,"
To the great God Triune.

On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee, our Lord, victorious,
The spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given.

Today on weary nations
The heavenly manna falls;
To holy convocations
The silver trumpet calls,
Where gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father, and to Son;
The church her voice upraises
To thee, blest Three in One!

— Bishop Wordsworth (b. 1807, d. 1883).

How Revivals Come

From the Watchman.

WHEN things drag heavily in a church and the people are losing their interest in its work, and the whole outlook is discouraging, the natural impulse is to propose the formation of some new organization or society. So frequently has this been done that most churches are organized into little pieces. If we do not believe that the kingdom of God comes by observation, we are practically drifting into the opinion that it comes by and through committees.

However, it only requires a little reflection to see that what is needed is not new machinery, but more power. We are simply deceiving ourselves in imagining that there is any necessary connection between reclassifying our forces and using them effectively. The new arrangement may be

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worse than the old. Change and progress are very different things.

A revival of religion, a mighty onward movement of the kingdom of God, does not come through skillful organization or the appointment of committees. It comes like the elemental movements of nature through the manifestation of a power above and beyond men. Have you never been filled with wonder as day after day by some inlet of the sea you have watched the movement of the tides? You see the tide out to the last drop, long reaches of shingly beach are uncovered, further off the unsightly mud banks are exposed, the hummocks of sea grass, and the moss-covered black rocks. But when the tide comes in everything is transformed. Millions of tons of water from the boundless sea pour into the inlet; it is full to the brim; all the unsightly objects are covered, and there is simply one broad expanse of water flashing in the summer sun. That is the way a revival of religion comes. It is not brought about by our cunning devices or skillful organization, but by the response of human life to celestial forces.

The kingdom of God comes upon the earth like the coming of the spring. What mysterious wand in the early months of the year will pass over the face of nature, and the brown earth become carpeted with green, the bare dead trees put forth and bud, and every shrub and herb be revived? It is the touch of the finger of the Almighty. Vast elemental forces of life rush through every channel, and all nature rejoices. That is the parable of the true revival.

And such a blessing does not come through our shrewdness or our schemes, it comes directly from the presence of the Most High. At the Baptist Congress last week several speakers used a phrase that is rich with wholesome suggestions. They spoke of "the power of intercession." If there is power in prayer to lead to objective results we need not be in the slightest doubt as to man's part in ushering in the spiritual quickening for which we are all longing. Does it seem trite or foolish to say that it is wiser to pray than to organize, to wait upon God than to appoint committees? What we need is not new organizations, or "organizers" for ministers, but fresh tides of spiritual power. Life organizes itself, and every possible line of church activity is revitalized by the blessing of the Spirit. Our fathers understood this, and when they felt that love was waxing cold and faith becoming obscured, instead of appointing committees or starting a new society, they waited upon God in prayer for the outpouring of His Spirit. And they received what they sought.

A Sensible Conclusion

From the Boston Post.

IN voting down by a very great and conclusive majority the resolutions committing the American Federation of Labor to the support of the Socialist party in politics, the convention at Faneuil Hall has taken what we believe to be a wise, conservative, and most desirable course.

If there is anything which organized labor should most carefully avoid, it is the mixing of its purposes with those of any political party. Once the party yoke is put on, there is an end of independent action along the broad lines on which the movement should be conducted. There must be no restraint placed upon individual thought or conduct.

President John Mitchell spoke the words of wisdom. "I recognize," he said, "the right of every man to believe as he wishes. I deny the right of any man to say to me

or to my organization to what party I or the organization shall belong, or what candidate shall be voted for. I believe the wage-earner is capable of saying to which party he shall belong, or for what candidate he shall vote. It is a grave mistake to try to pledge the Federation to any party. If successful, it will hurt the trade movement. When the trade movement and politics are combined, the trade movement deteriorates."

In the Socialist program there is much to which the reason of the people will not consent, and much which well-minded men will support and further to the best of their ability, whatever may be their party alliances. To bind organized labor to the Socialist program as a whole would be to cripple labor in its march toward its greatest achievements. It would narrow its field, weaken its support. The Faneuil Hall convention evidently sees and appreciates the situation.

How Another Does It

THIS is how a presiding elder in the West is trying to boom the circulation of his church paper. His advice is worth taking, and his suggested methods are all right. Brother minister, why not catch his spirit? The following is his letter, addressed to all the ministers under his charge: "Send to the publisher the name and address of your members able to take the paper, and ask him to send a sample copy to them. Then, as soon as they have read it, call and secure their subscription. Go at it at once, for now is the time to do this work. If you don't do it, no one will. You are the man. Go at it to succeed."

Cheap eggs are as good as cheap lamp-chimneys. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

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Panama Treaty Signed

A NEW Panama Canal Treaty, similar in its terms to the old one, though negotiated with the Republic of Panama instead of with Colombia, was signed, Nov. 18, by Secretary Hay and Minister Bunau-Varilla representing Panama. By this treaty the United States expressly guarantees and agrees to maintain the independence of the Republic of Panama. The Republic of Panama cedes to the United States five miles on each side of the Canal and three marine leagues at each terminal, and grants to this country the right to exercise the same power over such lands, "as if it were sovereign," to the exclusion of such power by Panama. Panama grants to the United States, "in perpetuity," a monopoly of any system of communication across its territory by canal or by railroad. The privileges accorded to the United States are enumerated under the five heads of construction, maintenance, operation, sanitation and protection — which last includes the right to maintain garrisons at such points as may be deemed desirable. Police control is vested in the Panama Government, but with the proviso that this country shall assume control whenever it becomes necessary to preserve order. In return for these favors Panama expects to receive \$10,000,000, and an annual payment of \$250,000, beginning nine years from the date of the treaty. There is no provision in the treaty regarding the payment to Colombia of any portion of the purchase price of the Canal rights. It may be, however, that Panama will think best, in case the treaty is ratified, to pay a sum equivalent to that which the United States Government proposes to pay for the Canal, to Colombia, as the price of her independence, to make things comfortable all round. A notable feature of the treaty is the cession by Panama to the United States of four islands in the vicinity of the Isthmus, which this country is at liberty to fortify or use in any manner deemed best for the accomplishment of the purposes cited in the treaty. It is understood that the clause guaranteeing the independence of Panama was inserted in order to set at rest all questions as to the recog-

nition of Panama as an independent nation by other governments.

Reciprocity Bill Passed

THE Cuban Reciprocity Bill was passed by the House of Representatives last Friday by a vote approximating unanimity, only 21 members standing up to be counted in the negative; 335 members voted for the bill. A motion to recommit the bill to the Ways and Means committee, with instructions to bring it back with amendments proposed by Democrats, was defeated by a strict party vote of 193 to 165. The bill now goes to the Senate, which will probably pass it without amendments just as it was received from the House. It may be, however, that a vote will not be had on the bill until the first week of the regular session, which will begin Dec. 7. In Havana the news that the Reciprocity Bill had been passed by the House of Representatives has been received with great rejoicing, and has been accepted as an augury that the action of the Senate will also be prompt and decisive. The scene when the vote was taken, as practically the entire House rose to record itself in favor of reciprocity, is described as impressive and inspiring. Republicans and Democrats united in a storm of applause. The few dissenting votes were about equally divided between Democrats and Republicans.

Educational Data

THE report of the Commissioner of Education shows that during the last fiscal year the total number of pupils enrolled in the common schools of the United States was 15,925,887, or over 20 per cent. of the entire population. The average daily attendance for 1902 was 10,999,273, being 69 per cent. of the total number enrolled, and the largest average attendance on the number enrolled ever reported in the United States. The average monthly wages of teachers for 1902 was \$49 for males and about \$40 for females. Out of a total of 439,596 teachers, 122,392, or less than 28 per cent., were males. The private schools are tabulated at 1,103,901 for the elementary schools and 168,636 for academies and other secondary schools. The total enrollment for the year, including public and private, elementary, secondary and higher educational institutions, was 17,460,000 pupils, to which figure should be added 620,840 pupils in the evening schools, business schools, private kindergartens, Indian schools, State schools for defectives, orphan asylums, etc., making a grand total of 18,080,840 scholars in both general and special schools. The value of the school property of the high schools of the United States amounted to nearly \$125,-

000,000, and that of private schools of the same grade to about \$65,000,000. About one-half of the private schools are controlled by religious denominations. The total number of universities, colleges and technological schools is 638. Of these 131 admit women only, 134 admit only men to the undergraduate department, and 339 admit both men and women. Of the 48 schools of technology 27 institutions report women among their undergraduates.

Peleé Obelisk Gone

THE shaft on Mount Pelée known as the "Pelée obelisk," which was developed to the height of one thousand feet last winter as an extremely unique effect of an outbreak of volcanic force on the island of Martinique, has now disappeared. Between April and August the obelisk underwent numerous alterations in height. The subsidence was by no means regular, but was marked by numerous partial recoveries to something like the former elevation of the shaft. The total diminution in height does not appear to have exceeded six hundred feet, but as in the meantime the cone out of which the shaft protruded had increased its elevation fully four hundred feet, the column disappeared from view. A second spine, or tooth, reaching above the dome, grew twenty metres during one week in September. But on Sept. 17 a fresh eruption wrecked the later shaft. In striking contrast with the spectacular performances of the erratic Pelée are the quieter emissions of lava from volcanoes of the type of Mauna Loa, which serenely outpours its fluid without making any attempt to place a monument on its mighty mass.

Railways in North China

ACCORDING to a recent report of Mr. Detring, the well-known Commissioner of Chinese Customs in Tientsin, the prospects of railway construction in North China are now much brighter. After the return of the court to Peking in January of last year the imperial countenance then given to railway traveling was followed by decrees ordering special lines to be constructed between Peking and the Summer Palace and the Western Tombs. With this the scruples of the more conservative classes on the subject of railway construction largely disappeared, and the way is now clear for the general extension of railways, which the average native hails with open approval. The line from Peking to Shan-hai-kuan, through Tientsin, is reported to have earned last year 3,000,000 taels on a capital outlay of ten millions. The classic river traffic by the Pei-ho to Tung-chow has practically come to an end. Yet no harm has thereby been done to junk-own-

ers, for the transportation of railway materials to the very heads of navigation, where the Lu-Han line and the Pekin Syndicate are now pushing on their work, has yielded high profits to the junks. Passenger fares furnished about four-fifths of the earnings of the successful Lu-Han line. The Pekin Syndicate proposes to tap the Shan-si anthracite deposits on their most accessible side where they extend into Ho-nan. The projected extension of the railway up to the Shan-si plateau as far as Tse-chou will place the terminal in the midst of one of the most notable coal and iron regions in the world. The building of a line from Cheng-ting-fu, by the Russo-Chinese Bank, will bring vast economic if not political changes. With the construction of these and other new railways in China will come to the Chinese work, wages, new vigor, and increased ability to buy imported goods.

Japanese Brain

ACCORDING to statistics collected during the last ten years by Prof. K. Taguchi, of Tokyo University, and recently published, the average brain weight in 374 adult Japanese males was 1,367 grammes, and that in 150 adult females 1,214—the men thus averaging 153 grammes more of brain than the women. The brain of the Japanese grows more slowly during infancy and early youth than does the brain of the European. In the adult the brain weight compares favorably with that of Europeans of similar stature, and further investigations may perhaps show it to be superior in this respect to other races of the same general stature—facts which have no little significance in relation to the learning, industry and aptitudes of the progressive Japanese. With the figures above given may be compared the weights of the average male brain of various European peoples, which are as follows: German, from 1,366 to 1,403 grammes; Russian, 1,345; Swedish, 1,388; and Czechs, 1,423.

Organized Irish Industries

THAT the Irish are beginning to realize the necessity of organization in the industrial sphere in order to meet modern competition, is evidenced by the visit to this country of Rev. J. O'Donovan and R. A. Anson, who have come to study American methods, with the idea of furthering the interests of the Irish Agricultural Organization Society, which is a purely non-political, co-operative, and philanthropic association. The aim of the Society is to place Ireland on such a footing that it may hold its own in the realm of manufactures, and furnish its inhabitants with sufficient employment to keep them at home. The Society was formed twelve years ago, but the passage of the Land Bill has offered new facilities for development. The parish in each case is adopted as the unit, and the effort is made to push to the utmost any industry, especially any agricultural enterprise, that is native to it. The Society has now 80,000 farms under its general superintendence, which in turn supply milk for 400 creameries, with a trade last year of over five million dollars. Two hundred small banks, serving chiefly the purpose

of loan societies, are scattered over Ireland. That religious feeling does not enter into the movement is shown by the fact that the Society thrives quite as much in the north of Ireland as in the south. The officers of the Society are not paid, and have no direct connection with the industries developed when once the new enterprises have been started under full headway.

Bamboo for America

IT is seriously proposed to introduce the bamboo into the United States. It has been learned that these remarkable plants, which have hitherto been considered purely tropical, will live very well through ordinary winters in this country if the proper species are selected. In Japan the largest and finest bamboos grow in regions where the annual snows are so heavy that they break down the young shoots. In England experimental plants have survived cold that fell to six degrees above zero. While the bamboo grows to a size greater than that of many American trees, it is yet a gigantic grass, and like other grass reproduces most generally by means of underground stems, which send out new shoots upward every year. A young shoot of bamboo sticking its head above the ground is quite branchless, and looks much like a stalk of asparagus. In Japan these young shoots are as much sought for food as asparagus is here. Yet only one species of bamboo is cultivated for food in Japan; almost all the other species are grown for their wood. The wood of the bamboo, if introduced into America, might prove as valuable as that of the white pine.

Kishineff Trial

SINCE last April nearly two hundred Russian officials have been uninterruptedly engaged in preparing evidence to be submitted in the trial of the persons who perpetrated the terrible cruelties at Kishineff. The Jews throughout Russia are taking the keenest interest in the trial, which will proceed almost without intermission from November to January. Practically all the judges of the criminal courts of the district have been requisitioned to sit at the trial, at which the mayors and nobles of Bessarabia will assist. The prisoners number 400, and 3,000 witnesses have been summoned to give evidence. The prosecution will be conducted by two *procureurs*, assisted by a special government staff. The prisoners have retained about a hundred advocates. Exceptional precautions have been taken to prevent outsiders from obtaining admittance to the court-room.

Passing of the Moose

THE moose is fast disappearing from the northern forests of Minnesota. The game wardens have failed to cope successfully with the greedy hunters bent on procuring the flesh of the animals for meat, tanning their hides, and selling their horns. The moose, the largest member of the deer family, with his flat shovel horns and proboscis-like nose, seems to belong to a prehistoric age, just as the hippopotamus and the great auk appear as anachronisms. The moose in

Minnesota, driven from the forests by the swarms of mosquitoes, have fearlessly invaded the clearings of the settlers, and fallen easy victims to their destructive firearms. The buffalo has disappeared from the Western plains, and the fact that the moose is fast following that noble animal into the oblivion of the "happy hunting-grounds," is causing lovers of nature throughout the country sincere regret.

Uses of Eucalypts

THE world is threatened by a wood famine, which can be averted only by a wide-spread planting of quick-growing trees. Of the varieties recommended for forest replenishment the eucalyptus tree is most favorably considered by the scientific world. The late Baron Ferdinand von Mueller, who was instrumental in the planting of large areas of Australia with eucalypts, prophesied that trees of that species are destined to play a prominent part for all time to come in the sylvan culture of vast tracts of the globe. With this opinion Dr. A. J. McClatchie, an eminent agriculturist in the employ of the United States Government, fully agrees. The eucalyptus has already been planted in America more extensively than any other forest tree. It is unequaled as a forest cover, serving admirably as a wind-brake. It is a good shade tree, and is a source of timber, fuel, oil and honey. The government scientists who have been conducting experiments say that the tree has already served more esthetic and utilitarian purposes than all other forest trees that have been planted on this continent. Thus far experiments have been made in America only with tropical and sub-tropical varieties. The genus includes, however, about 150 species, some of which are adapted to lofty altitudes. The tree is especially valuable in the reforestation of burned districts. The rapid-growing species, less resistant to frost, may be placed on the lower parts of mountains, and the somewhat harder and slower-growing varieties farther up. Those adapted to Alpine situations may be grown at an altitude of 4,000 to 6,000 feet. Failures to obtain good results from eucalypts have hitherto been due largely to mistakes in the placing of the different varieties. Careful cultural tests will probably result in the discovery of still better adaptations of eucalypts to environment. When the "blue gum" and "manna gum" varieties are five to seven years old they may be cut to the ground for fuel, and thereafter may be cut every six to eight years. The timber of the eucalyptus is utilized for buildings, bridges, railroads, piers, telegraph lines, fences, paving, vehicles, agricultural implements, furniture, barrels, and a great variety of minor articles. Scientists differ in opinion as to the effect of the eucalyptus upon climate. Dr. McClatchie believes that the tree benefits the climate in its neighborhood by absorbing moisture from the soil and exhaling it fresh from its foliage. Volatile oils are exhaled, it is said, from the leaves of the eucalyptus which change the oxygen of the surrounding climate to ozone; and it is claimed that germ-infested matter is purified by the foliage dropping upon the ground. The sanitary

questions surrounding the subject of the eucalypt, however, have not yet been entirely cleared up, and the question of its effect upon the health of people living in its neighborhood requires still closer investigation extending over a long period of years.

FACTS WORTH NOTING

The inventor of the incandescent light, Dr. J. W. Swan, has just passed his 75th birthday. A generation has passed since he first exhibited the light that now has come into such general use.

The whaling schooner "Morning Star" recently arrived at San Francisco with 3,000 pounds of bone, 1,100 fox skins, 30 bear skins, and 500 pounds of ivory.

Representatives of the American Bible Society last year sold the Scriptures in 53 languages in the Russian empire, in 28 languages in Burma, in 30 in South Malaysia, in 53 at the Egyptian Agency.

The White Star steamer "Baltic," the largest steamer in the world, was successfully launched at Belfast last Saturday, in the teeth of a severe gale. The displacement of the "Baltic" is 39,800 tons.

A mural tablet was recently unveiled at 6 South Parade, Bath, England, to Sir Walter Scott, who in his earlier years resided for some time in that city. Andrew Lang was invited by the mayor of Bath to unveil the tablet. The first occupant of the house in which the tablet was placed is said to have been Lord Chesterfield.

Joseph W. Folk, who has made a national reputation as city attorney of St. Louis, by his prosecution of public officials, has been invited to deliver the oration at the Commencement Day exercises at Harvard next June.

It is announced, upon what seems to be excellent German authority, that the Pennsylvania Steel Company has contracted to deliver 20,000 tons of steel rails in Beirut for the Mecca Railroad at \$22.88 a ton. Rails have been recently listed at \$28 a ton to American purchasers.

A young French officer by the name of M. Lafferrerie considers that he has solved the problem of soldering aluminum. His solder — the exact nature of which he will not yet disclose — appears to stand flame better than tin solder. Joints made by this process, that had been done a month, when tested by the dynamometer, retained their tenacity, although the metal itself in other places gave way.

It is estimated that the total area used for farming purposes in the United States is 841,000,000 acres — an area larger than England, Scotland, Ireland, Wales, France, Germany, Austria, Spain, Japan, and the Transvaal. In agricultural purposes 10,439,000 persons are engaged, while all other industries employ but 18,845,000.

The Baroness von Suttner, addressing recently a Peace meeting of 1,200 people in the Burger Museum of Stuttgart, on the "Progress of the Peace Cause," compared the advance of that cause to the slow but steady movement of the hands of a watch. A new monthly Peace paper has been started in Amsterdam, called *De Wapens Neder* (or *Down with Arms*), and its editor is Mr. Domeli Nieuwenhuis, formerly a leader of the Dutch Socialists.

The Intercontinental Railway Company seriously proposes to solve the problem of railway communication between France and England by running cars on ferry-boats and so conveying them across the Channel. This would enable sleeping-car passengers to be transported without change of cars between London and Paris.

America was the first country to introduce the car-transports or "movable bridge" on its large rivers. The car-transports suggested by the Intercontinental Railway Company would require to be very large and strong to resist successfully the pummeling of the rough, choppy Channel seas.

A tablet to the memory of John Adam Dagyr, the first shoemaker of Lynn, has been completed, and will be erected in the Western Burial-ground in the spring. The work has been done under the direction of the Lynn Historical Society. John Adam Dagyr was one of the earliest settlers of Lynn. At the outbreak of the Revolution he joined the patriot forces, and participated in several engagements, including the campaign against Burgoyne.

Miss Vera Goldstein, of Victoria, is about to test the right of women to sit in the Australian Parliament, by offering herself as a candidate. Miss Goldstein was the Australasian delegate to the Woman Suffrage Convention held in Washington last year. During her visit to America she was commissioned by the Criminological Society of Victoria to inquire into our regulations regarding juvenile criminals and neglected children.

Dr. George F. Kunz, the well-known germ expert, and Dr. Charles Baskerville, of the University of North Carolina, think that they have discovered a means of multiplying the activity of radium a hundred (and perhaps a thousand) fold by mixing it with natural willemite (a silicate of zinc) pulverized to a powder. Such an increased activity appears temporarily to be effected when the two substances are mixed together, but whether one will eventually nullify the other remains to be proved. It is thought possible that there is in willemite a substance which is as yet unrecognized as a distinct element, but which produces the radio-activity which has attracted so much attention of late.

National City Evangelization Union Thirteenth Convention

REV. C. A. LITTLEFIELD.

During the annual meeting of the General Missionary Committee held in Cleveland, Ohio, in 1891, the Cleveland Church Extension Society called a conference for Nov. 12 on City Church Extension work. At that conference the cities of New York, Brooklyn, Baltimore, Pittsburgh, Buffalo, Cleveland, Columbus, Cincinnati, Detroit and Chicago were represented. That was the beginning of the City Evangelization Movement. And now we are in Cleveland again, with twelve years intervening — years that have made history, years that have given to the American city something of its rightful place in the thought of the church. Whatever else may be done or left undone, this has been made clear, that it will never do to again neglect our great American cities.

There were no very distinctive features marking this convention. It was more like the orderly commonplace ticking of the clock than the striking of the hour. But after all it is the ticking of the clock more than the striking of the hour that marks time. Reports of work done, principles discussed, triumphs achieved, difficulties overcome, new fields opened, and new workers enlisted — these all made up two days of delightful sessions. Perhaps the two most significant things of the convention — things to which discussions were ever reverting — were, first, the important relation of the country church to city evangelization; and, second, the place of the city evangelization movement in the proposed "reorganization" of our church benevolences.

On the former question there was a feeling that, in many sections of our domain, the country needs evangelizing quite as much as the city. The conviction was strong, and cast in vigorous phrase, that in convention, cabinet and conference alike we must exalt the importance of the country charge. And is not the

time ripe for it? The limitations and deprivations of a country appointment are not now what they used to be. Time was when to live in the country was to cut one's self off almost entirely from social and intellectual enjoyments. But no longer so. The trolley car comes to the church door; free postal delivery brings the morning paper and the daily mail to the pastor's study; and the free open life of the rural parish affords conditions ideal for the preacher's family. Or, if the preacher be young and single, here it is that he finds quiet and retirement for the reflection and study by which alone he may hope to lay the foundations for a future ministry of earnest worth. And then, too, here is where the "city problem," in part at least, roots itself. There are no more fascinating problems to be wrought out than those of the country; and the preacher who does this will not rival simply, but will anticipate, the problem of the city preacher. This the convention gave emphasis to; and although the convention met, primarily, in the interest of the city, yet it summoned the church in clarion tones, cabinets and Conferences alike, to strengthen its work in the country.

Of the "reorganization" proposition much was said, little done. If the next General Conference hasn't a confused problem on here, then the mind of the church must strangely crystallize within the next eight months. Find twelve men who have given the matter "mature thought," and I'll find at least thirteen opinions among them. After prolonged discussion of the problem, nobody felt quite so certain of himself as he did at the beginning. And I might here give a bit of profitable advice to General Conference delegates: Don't scramble for a chance to fire off your speech on the "proposed reorganization," for if you do you will be ashamed of your self-exposure before the debate is through. Better keep still and learn wisdom. Acting in the main upon this principle, the convention concluded that it did not, at this time, fully know its own mind. It therefore referred the matter to the executive committee, which is made up of the officers of the Union, to formulate at a later time such a memorial as may seem wise — if, indeed, any seems necessary. One thing, however, was perfectly plain — that the cause of City Evangelization was never so much as now wrought into any efficient conception of the necessary work of American Methodism. Whatever "consolidation" may effect, it can never justly make the claim of the city secondary or subordinate. The interests of the city are so pre-eminent that this cause can never be made the tail of a kite.

Two of the most devoted men of the cause have died during the year — great, holy, noble men: Hudson Sampson, of Pittsburg, and Horace Hitchcock, of Detroit, both of whom had served as presidents of the Union. And under the shadow of these deaths I am tempted, were the array not so long, to speak a frank and just word of appreciation of other men while yet their ears are quick to hear. I should begin with James N. Gamble, now president, quiet, unostentatious, pure of mind, simple of life, but rich in good works and mighty in influence; I should speak of the nestor of the city evangelization, Horace Benton, of Cleveland, to whose foresight, comprehensive plans, inspiring genius and unwavering faith, the cause owes its beginning and much that is best in its later development; nor should I forget another man whose clear brain, comprehensive thought, balanced judgment, expert knowledge, lofty character, tireless and unremunerated toil for the cause of the Union, have laid the whole church under large and lasting obligation to him — Rev. Frank Mason North. But it is impossible to go on, for how should we tell of Mansfield and of Helms, of Byot and of Huyler, of Bowne and of Boswell, of James and Abercrombie, of Beach and Goff, of Ingram and Guthrie, of Elliot and of Traveller, and of a score of others who, by their faith and good works, have removed mountains of city sin and have brought the alien into the fold of grace?

But enough. James N. Gamble, of Cincinnati, was re-elected president; James Ingram, of Baltimore, vice-president; Rev. F. M. North, of New York, corresponding secretary; C. A. Littlefield, of Lynn, recording secretary; Horace Benton, treasurer; and James E. Ingram, treasurer of "committee of fifteen."

The place of the next Convention was left to the executive committee. It may meet in Cincinnati; it may go to St. Louis; it may come to Providence, Worcester, or Boston. Who knows?

A WONDER-WORKING SAVIOUR

WE heard an intelligent Christian man remark not long ago that miracles "did not appeal to him." He said that it made but little difference to him in his religious life whether or not the Master wrought the wonderful things attributed to Him in the Gospels; that to his mind the extraordinary character and the exceeding mercy of Jesus were the commanding qualities in the New Testament; and that he did not need "signs and wonders" to help him to believe that Jesus Christ could save from sin. There may be among our readers others who, without giving much consideration to the subject, have in a loose and general way reached about the same conclusion. Is this a reasonable or a satisfactory attitude? Is it at all probable that a great Teacher, claiming the right to pardon sin, and assuming to be in a unique sense the Son of God, could ever have won, without performing miracles, the attention and heart of the world as our wonder-working Christ has done?

His own appeals were made, at times, to His "mighty works" as affording a basis for faith in His divine power. When John the Baptist sent to inquire about the Master's status and authority, the reply, it may be recalled, referred to the blind, the deaf, the lame, the lepers, who before the eyes of the inquirers had been healed, and the dead whom they had seen revived. The miracles, at least during our Lord's ministry, then, were among His credentials. Whether these wonderful works bear the same relations to His claims today that they did then, is a matter of doubt and inquiry everywhere in our time. But, whatever answer may be given by the critics to the question, there can be hardly any doubt that the miracles of Jesus Christ, as intertwined inextricably in the Gospel story, as involved in many of His utterances, and as facing us on nearly every page of the Gospels, are a help and a blessing to the devout believer.

The fact, for instance, that these works of Christ stand apart by themselves, possessing a unique value, and differentiated from all other marvels, mighty works, and legendary acts, is worth considering. Compare them with the stories of the apocryphal Gospels, the myths concerning Christ's childhood, and the legends of the miracle-working saints, and at once it will be seen that they stand by themselves. They are all worthy of Him who is fairer than the children of men and altogether lovely. Their dignity, their picturesque vividness, and their moral grandeur, to say nothing just now of other characteristics, place them in a class absolutely alone.

Devout disciples of Jesus may see still another fact in the miracles: they are consonant with His perfect character and His peerless life. Was it not appropriate that the Man who confessedly stands at the head of the human race should out-top all other men by His mighty acts? These works of His flowed from Him as light does from the sun. It has seemed to many of the greatest thinkers of our time that it was inevitable that He should perform miracles; they are the legitimate

outcome of such a manhood. Then what an expression of Christ's philanthropy His healings were! In all of His ministry there was no miracle of wrath or vengeance; the only one which had in it a token of sternness and warning was the blasting of the fruitless fig-tree, and that was an object lesson given in love. The beneficent purposes which prompted and accompanied the miracles give us whenever we study them new glimpses into the tender and gracious heart of the Saviour. And who can measure the philanthropic fruitfulness of these cures which He wrought, their lessons for the ages concerning the care of the sick and the poor, the exhaustless suggestions of compassion which they have made through the centuries? And who can estimate and fully set forth the symbolism of the miracles? Healing of the blind, cure of the deaf, cleansing of lepers, raising of the dead—all this simply foretold and pictured forth the spiritual miracles, the healings to be wrought on human souls, the new life that was provided for a dead world, and the renewing influence of His grace to be wrought out through ages then to come, until the end of time!

A teaching Redeemer may answer for a man in an hour of quiet, when no trouble assails and no peril disturbs; but in the face of danger, vicissitude, toil, temptation, and remorse, when smitten with the fear of death, or burdened with dreadful sins, or facing bereavement, such a vision does not answer human need. Then we cry out in our distress: "O Lord Jesus! I need all Thy wonder-working power in my own behalf. I am glad Thou didst walk on the waves, and quiet the tempest, and raise the dead. In Thy majestic works wrought in the olden time I see the provision even then made in advance for my need. I rejoice that Thou hast all power in heaven and in earth! Unless Thou use Thy miracle-working power on me, I have no hope or help, here or hereafter. Thou art still mighty to save. I come to Thee because Thou canst work wonders! O speak, and I shall live! Touch me, and I shall be clean!"

ORGANIZED LABOR AND THE CHURCH *

THIS book by John Mitchell we are disposed to regard as the best presentation of the side of organized labor which has yet appeared, even as Mitchell himself is God's best gift to this cause. His volume, as we should expect from his speeches, is calm, judicial, moderate, well-balanced, clear, conservative, comprehensive and optimistic, the fruit of long experience, and the most careful consideration of this complicated problem. Perhaps it may be said that he claims rather too much credit for trade unionism in summing up the causes of the workingman's progress, and that sometimes bare assertions are made to do duty where proof is needed; but, on the whole, he seems to us remarkably fair, much more so than his opponents and critics. He frankly admits that "trade

unionists have occasionally committed grave errors, serious indiscretions, and even actual crimes." Strikes, he says, "are occasionally called for senseless or trivial purposes." Fully granting that all is not yet as it should be in the movement, he protests, very properly, against the supercilious criticism and intolerant haste of judgment with which these follies, committed in excess of zeal for a noble cause, are treated in certain quarters, and pleads for a broader tolerance, a more sympathetic consideration, for men who, amid many difficulties, are struggling upward toward freedom and light.

One excellent thing about the book and its author is, that they fully recognize the power and importance of public opinion, the necessity of securing the approbation of the public and making good their cause in the eyes of the community. They do not pretend to be the whole thing—at least not yet; they realize that the success of their cause, in the long run, will depend upon the intelligent judgment of the American people. This is a very wholesome check, a steadying safeguard.

As to strikes, Mr. Mitchell strongly deprecates them as a rule, and thinks they will tend to become less frequent, until, with the growth of a spirit of mutual concession, they entirely pass away. He insists that there must never be any violation of contracts, nor any violence. "Violence is futile and immoral, acts as a boomerang, and defeats its own purposes." Sympathetic strikes he condemns. Yet he considers that the great majority of strikes in the United States have had justifiable reasons, and, in the aggregate, have benefited the working classes much more than they have cost or injured them; though the cost in twenty years (1881-1900) was \$469,000,000. "Strikes are evil, but they are not so evil as industrial oppression, not so evil as the truck system, not so evil as the sweating in our great cities, or unregulated exploitation of woman and child labor." "A leader who makes his decision to strike or not to strike from any but the highest, the noblest, the most disinterested motives, is guilty of a crime against labor comparable to the treachery of a Benedict Arnold."

Another burning issue, on which for some time differences of opinion will probably exist, is the treatment of non-unionists. Our author holds that "the non-unionist has no moral right to seek his own temporary advantage at the expense of the permanent interests of all workmen"—no more than a man has to be a traitor to his country for personal gain. To help our readers to get the author's view-point—he maintains that a man owes a duty to his class; that the cause of labor cannot prosper except there be union and a solid front against those who are false to the cause with which their occupation identifies them. A man who shares the gain from other men's sufferings cannot expect much respect or affection from those whom he has injured. And since universal membership is absolutely necessary to the highest success, if not to the very existence, of the unions, compulsory membership in the interests of all, says Mr. Mitchell, is likely to be the prevailing policy; and the time will come, he says,

* ORGANIZED LABOR: ITS PROBLEMS, PURPOSES AND IDEALS. And the Present and Future of American Wage-Earners. By John Mitchell. Portraits and Illustrations. American Book and Bible House: Philadelphia. Price, \$1.75, net.

"when this compulsion will be as general and will be considered as little of a grievance as the compulsory attendance of children at school." Let those who share in the benefit share in the burden.

It is true, as this book teaches, that the labor problem cannot be solved by gifts of libraries and such matters, nor even by profit-sharing, but only by a fair recognition of the rights of labor, and a willingness on the part of employers to confer amicably with workmen, and to formulate trade agreements concerning the whole field of the labor contract.

A history of organized labor is given at full length in the volume. There are now not less than two million members in the United Kingdom, and somewhat more in this country. The United Mine Workers alone have a special defence fund of \$1,000,000. We are impressed with the good work it is claimed trade unions have accomplished hitherto. That there are dangers attending the movement is, of course, true. It will need to be closely watched. Should it get into the hands of demagogues and selfish bosses like Parks, instead of broad-minded, disinterested men like Mitchell, the result would be disaster. But we think the masses of the plain people can, in the long run, be trusted to remedy abuses and keep in the right path. The church, the Methodist Church especially — pre-eminently the church of the masses — has only good wishes for those who, not forgetting the rights of others, are manfully standing for their own rights, for the fuller emancipation and protection of women and children, for morality and decency and a chance to live as self-respecting, God-fearing men ought to live. We have said only a little of what is in our mind on this matter, for it is a great subject; but we say very heartily to Mr. Mitchell and those of like spirit: God bless you! Go on! Lift up the fallen, unloose the heavy burdens, proclaim release to the captive, set at liberty the bruised! The Christian Church should be your best helper; it should at least try sympathetically to understand you and your great work.

Suggesting Episcopal Possibilities

OUR recent proposition, in response to many urgent requests, to group in these columns nominations of ministers for the office of Bishop, is being favorably received. From the West one minister, full of years and honors, writes:

"Your last paper deeply impressed me that you are wise in letting the ministers and laymen hear from every part of our work of men they deem worthy of being considered for the episcopacy. I have served forty-five active years as pastor, and known all our Bishops from Beverly Waugh, James, Morris, and Simpson, and I do not know a man better fitted as a successor of those I name, or a colleague of the best we have now, than the one I am nominating. We want pastors, young men, up-to-date men, fewer good college presidents, or editors, or secretaries. We want no destructive higher critics — when at Conference we want pulpit gold. Please publish my nomination."

Several other nominations have also been received — from the Baltimore, Wilmington, Newark, New York East, New York, Philadelphia and Southern California Conferences — a noteworthy list of men. Thus it is evident that we shall be able to present to the church, in the main, only ministers of the highest merit and qualifications. Please remember the conditions: Any

minister or layman in the connection is privileged to nominate some minister for the position, in a paragraph not to exceed 200 words. The name of the nominee will not be published. Let no man act in this matter except from the highest considerations and for the supreme good of the church.

Letter from Dr. Gunsaulus

IN the HERALD of Nov. 4, our Chicago correspondent, in reporting the observance of the thirtieth anniversary of Dr. Herbert Franklin Fisk as principal of Northwestern Academy, said:

"The anniversary sermon, by Dr. Frank W. Gunsaulus, was characteristic of the man. That is the same as if I had said that it was a magnificent effort. Dr. Gunsaulus retains his strong hold upon the Methodists of these parts. It is an open secret that if when there was a vacancy in the presidency of Northwestern some time ago he had been invited to the presidency, he would have accepted the trust and come back to his old denominational home. What a university president he would make!"

This suggestion met with immediate and hearty response from several prominent trustees of Boston University, who were personally acquainted with Dr. Gunsaulus, and who greatly admire and love him. The following manly and brotherly letter from him, however, shows that our Chicago correspondent inadvertently misrepresented him and the situation, which we regret. Under date of Nov. 10 he writes:

"I am sure not even one of your correspondents would do me, the Central Church of Chicago, or the Armour Institute of Technology, an intentional injustice. I cannot conceive from what quarter your over-productive correspondent from this region heard the rumor or discovered the opening of a secret which has never existed.

"The statement that at any time I was in a position to have accepted the trust known as the presidency of Northwestern University is simply not true. I love the Methodist Church, and I love Northwestern University, but I have not been, for many years, in a position where I desired to change, or could honorably change. I can hope and pray that the cordial and co-operative relationships which have heartily existed between the Methodist Episcopal Church and one of her children who has been ready to serve her and her institutions at all times and in all places, so far as his limited ability may permit, shall be continued unto the end.

"As I grow older, and appreciate more the honor of being a soldier, and the responsibility involved in the fight against wrong of every sort, I perceive that unity is more than uniformity, and I thank God that it means little to me what is the regiment of my fellow soldiers, so that we are all marching under one banner, and intensely loyal to one Captain.

"Will you kindly give the proper publicity to as much of this statement as is fair to myself and to the two institutions whose responsible head I am, and in whose service I have found sufficient labor, increased joy, and the seeds of mightier harvests still to come? If I shall go to Methodist Conferences, and preach in Methodist churches, and love Methodist brethren, while I talk whenever I have an opportunity to Methodist universities and colleges, lay it rather to the fact that I have had a Methodist training, and I do not care to get over its effects upon me.

"I am sorry to have taken so much space and time, but with what I have on hand here in these thousands of students and in the delightful work of Central Church, it was a little bewildering to find that at the very time when I could least think of leaving either of these posts, and when I was urgently advocating the selection of my beloved brother, Dr. James, I was in such a mood of mind with regard to the whole situation as would certainly testify to the lack of that sort of manliness which is the basis of all worthy success."

When water reaches the lowest level it rests and is content. May it not be so with

the soul of man? Let not that rest until it reaches the highest level.

PERSONALS

— Canon Bernard Smith, one of the few survivors of the noted group of men identified with the "Tractarian" movement, recently passed away at Marlow in England, at the age of 89.

— Right Rev. Thomas Fielding Scott, the first Bishop of the Protestant Episcopal Church in Oregon, was sent to that field in 1853. The semi-centennial of his consecration will occur in Portland on Jan. 8 next.

— Rev. Henry Parke Cochrane, who has been a missionary in Burma for fourteen years, and whose brother, Wilbur W. Cochrane, has entered upon his fourteenth year of service in that country, is now on a visit to the United States.

— Probably the oldest musician in the world is Manuel Garcia, now aged 98 years. He has given up teaching and lives in a villa in Northwest London. His memory is still excellent, and his wit sparkling. His 100th birthday is due on March 17, 1905.

— James Howard Jenkins, one of the four men who first gave prominence to the immortal war song of "John Brown's Body," is now president of the German National Bank in Oshkosh, Wis. He and the other three were sergeants in the Boston Light Infantry, in 1861, and, being good singers, they formed themselves into a quartet. From some unknown quarter came the first verse, which they adapted to an old camp-meeting melody. Later the Boston Light Infantry became part of the Twelfth Massachusetts, and the new song became so popular with that body that it came to be called "the hallelujah regiment."

— The *Western Christian Advocate* thus calls attention to a noteworthy minister with a remarkable record:

"A dozen years ago, Rev. Dr. De Witt C. Huntington, then over sixty-one years of age, after a remarkable ministry of nearly forty years in New York and other Eastern States, was transferred to the Nebraska Conference, accepting the pastorate of one of the second-rate charges of Lincoln. His son lived in the West, and, fancying that his work was pretty well done, Dr. Huntington removed West to spend, as he thought, his remaining days in comparatively easy work. How little he knew of the larger sphere into which he was being led! In an emergent hour he came to the chancellorship of Nebraska Wesleyan University, in a suburb of Lincoln, in which post he led in a heroic and successful campaign for the extinction of an oppressive debt, and the uprearing of the institution into a worthy place in the State. He has recently been elected, at the head of the ticket for the ninth time, to membership in the General Conference."

— Dr. Ion, lecturer in Boston University Law School on International Law and other subjects, will give a lecture in the hall of the College of Liberal Arts, Tuesday, Dec. 1, at 8 o'clock, on the Eastern (that is the Bulgarian) Question. Dr. Ion is himself a native Greek. He was formerly registrar of the British Government on the Island of Cyprus, where, among other duties, he had to translate into English documents from various Eastern tongues. He is a double graduate of the University of Paris, and practiced for six years before the consular courts at Constantinople. He studied for some time at the Inns of Court, London, then came to this country, and here has been in the employ of the Coudert Bros., New York, agents for the French Government, and has been a lecturer in the Catholic University at Washington. There are few persons so well qualified to speak

on the Eastern Question. Dr. Ion speaks English fluently and well.

— Bishop Thoburn sailed for Bombay from Marseilles on Oct. 30, expecting to reach Bombay last week.

— Mrs. Haven, widow of Bishop Erastus O. Haven, celebrated her 89th birthday on Nov. 1. She is in excellent health, and is spending the later years of her life in Urbana, Ill.

— Rev. James T. Docking, Ph.D., of the New England Southern Conference, is announced to write another series of articles for the *Homiletic Review* during the coming year.

— Hon. Warner Miller, former United States Senator from New York, is to present to the town of Herkimer, N. Y., a bronze statue of Gen. Nicholas Herkimer, after whom the place was named.

— Lord Cromer, the real ruler of Egypt, has recently issued a volume of translations from Greek verse. Lord Cromer was not a "Grecian" by school training, but having been stationed when a young subaltern at Corfu, he learned modern Greek colloquially, and thereby became interested in the study of the ancient language.

— The son of the late Hon. O. H. Durrell, Mr. Ralph O. Durrell, of Cambridge, was united in marriage, last Wednesday evening, with Miss Marion E. Plummer, of Brookline. The wedding took place at the home of the bride on Sewall Ave., Brookline, Rev. W. H. Lyon officiating. Mr. and Mrs. Durrell will reside in Winchester.

— Rev. Dr. George Washburn, president since 1877 of Robert College, Constantinople, has resigned in favor of Rev. C. F. Gates, D. D., LL. D., formerly president of Euphrates College at Harpoot. Dr. Gates is an accomplished linguist, an experienced educator, and a man thoroughly familiar with the conditions of Eastern life. Dr. Washburn remains as professor. He has accomplished a most important work for Robert College.

— A telegram received at the Mission Rooms, New York, signed by Dr. John W. Butler, announces the death of Mrs. Harry A. Bassett, in Mexico City, Nov. 20. Jennie Sumner was born Feb. 5, 1866, was graduated with the degree of A. B. from Cornell College, Iowa, in 1892, and was married to Rev. Harry A. Bassett, Dec. 27, 1894. In 1897 Mr. and Mrs. Bassett were appointed missionaries to Mexico, and their home from that time until now has been Mexico City, although Mr. Bassett was made presiding elder of Orizaba District in April, 1901. On Sept. 20 of this year, Mrs. Bassett arrived in New York city and immediately entered the Methodist Episcopal Hospital in Brooklyn for treatment. Here she remained until Nov. 9, when, with the consent of the hospital authorities, she returned to Mexico in company with her husband. Mrs. Bassett leaves two daughters, Bertha and Dorothy, aged six and a half and two years.

— It is evident that Dr. Henson, the new pastor of Tremont Temple, is to be one of the attractive preachers to the general public; and the reason is apparent to any sympathetic hearer. He preaches the old Gospel as if he believed it, with tenderness and unusual force. His sermons are short (thirty minutes), his plan of discourse simple and natural in its divisions, and he speaks straight from a warm heart to the hearts of his hearers. With masterful ability he appeals to the feelings, and often many in the congregation are in tears. The most noticeable fact is his remarkable familiarity with the Scriptures. He is steeped in the Bible. His prayers are made up largely of Scriptural quotations.

In the whole service he makes for faith and conviction—to bring lost men to a saving knowledge of Jesus Christ.

— The following telegram sent by Miss Elizabeth Pierce from Stanstead, Canada, Nov. 18, announces the death of her mother, Mrs. Charles W. Pierce: "Mother passed peacefully on last night. Services here Friday. Prayers at Mount Auburn on Saturday at 11 A. M." We are without particulars concerning the illness of Mrs. Pierce, and as the paper goes to press a day earlier than usual this week on account of the holiday, we shall not be able to give any information in this issue. The deceased was for many years a member of Tremont St. Church, the family being among its leading supporters. Mrs. Pierce was a generous contributor to all good causes, especially to the Woman's Foreign and Woman's Home Missionary Societies. She was a daughter of the late Rev. Jotham Horton, and a sister of Mrs. J. Ellen Foster, so well known in our denomination. Mrs. Isabella A. Cushing writes: "The translation of Mrs. Charles W. Pierce reminds me of one of the many beautiful and generous acts in her life. It was fourteen years ago, when efforts were being made to establish deaconess work in this city, that an article was put in ZION'S HERALD asking for the rent of some building that would be suitable for a Deaconess Home. Soon a letter came from Mrs. Pierce, saying she was not sure the time had come for it, but in order to test it she would give \$500 to pay the rent of a house for a year. This generous offer cheered the hearts of the workers and opened the way for a speedy establishment of the Deaconess Home."

BRIEFLETS

Obliged to put the paper to press a day earlier than usual on account of the Thanksgiving holiday, some late current items may not be included in this issue.

Rev. W. I. Shattuck's excellent address on "The Boy Problem," delivered before the Boston Preachers' Meeting, will be published at an early date in our columns.

Many readers of ZION'S HERALD remember well Miss Clara M. Organ, the first student in the New England Deaconess Home and Training School, who for several years in her deaconess and settlement work in Boston endeared herself to so many hearts by her faithful service. For the last four years she has been in Shahjahanpur, India, a successful missionary of the Woman's Foreign Missionary Society; and, while giving herself unstintingly to her work, she recalls with deep gratitude the spiritual help received from many former pastors, and with fervent love for New England Methodism she sends an offering of \$15 to the Preachers' Aid Fund. If those who are able would give a tithe as much, according to ability, as this consecrated woman, how long would it take to make up the full amount needed?

Apropos of the characterization of the doctrines of Calvinism as "fiendish," in another column, by the poet, Frederic Lawrence Knowles, the editor is reminded of one of the most painful experiences in his pastorates in Vermont. On one charge he had as a parishioner Deacon —, of the Congregational Church. He came from a distinguished family, was an educated man, highly respected, and had been a prominent member of his church for thirty years or more. In his last illness he came to the unalterable conclusion that he was one of those elected by God for damnation, therefore it was impossible for him to be

saved. Many a time the writer visited him and tried, as best he could, by reading the Scriptures, by persuasion, and by prayer, to disabuse this grand man of his convictions, but it was impossible. It was painful to witness his agony of soul, but it clung to him to the last, until, in the revelatory light of the other world, he saw his Saviour "face to face," and learned how "fiendish" was the religious dogma taught him in his youth.

The *Christian City* for November, the excellent organ of the New York City Church Extension and Missionary Society, republishes the contribution which recently appeared in these columns entitled, "Christian Nurture of Children," by Rev. Dr. Elmer A. Dent; and the *Churchman* of last week comments upon the paper as showing a remarkable drift in the Methodist Episcopal Church towards the practice of the "Confirmation of Children."

Rev. W. C. Townsend sends reports of special collections to restore the fund of the Preachers' Aid Society—from Westboro, \$23.90; from Southville, \$8.

With reference to the statement in the last issue that Hudson's subscription for Preachers' Aid is reduced by \$54, the explanation is that by mistake the statement as first made included the annual offering for this cause, which is now reported separately.

As the Daisy Chain department is to be discontinued at the end of the year, no new photographs of little ones can now be accepted.

To say nothing of the regular departments of the HERALD, and the presentation and discussion of current topics, attention is called to the very important informational work it is doing as illustrated by the last two issues, in which have appeared excellent reports of the proceedings of the great Committees—the General Missionary, Freedmen's Aid, and Church Extension—of the General Executive meetings of the Woman's Foreign and Woman's Home Missionary Societies, the City Evangelization Union, and the annual meeting of the National W. C. T. U. How can our people be intelligent unless they read about these great causes and interests?

Special attention is called to an important missionary meeting of the Methodist churches of Greater Boston, which will be held in People's Temple, Sunday, at 2.30 P. M., Dec. 6. Dr. E. M. Taylor and others are to deliver addresses. Field Secretary Taylor is speaking with great power upon this specialty to which he is devoting himself.

The colored man did not lack for support in the Missionary Committee. An effort was made, when the colored work in the South was reached, to reduce the appropriations. This was promptly and decidedly opposed by Bishop Mallalieu and others, who insisted that no out should be made at that juncture. The mantle of Bishop Haven has fallen on the shoulders of our New England Bishop, who is staunch in his advocacy of the black man.

"Gordon House," the latest acquisition in organized settlement work in New York city, an institution named after "Chinese Gordon," was informally opened last week. The building has been erected as a memorial to Dr. T. G. White, of Columbia University, by his cousin, Theodore B. Starr, and his two sons, Louis M. and Howard W. Starr. The building will cost over

\$100,000. The interior is considered to be ideal from the standpoint of settlement experts. The name suggests the devoted labors of the late General (then Colonel) Gordon in London, and recalls the fact that the boys of the slums for whom he worked used to chalk on the walls, as an expression of their love, the inscription: "God bless the Kernel!"

In a reply to a request by our reporter at the Omaha meeting for a personal word to his friends in New England through the *HERALD*, Bishop Hamilton said: "I believe that, after the provision for property in the foreign missions, one of the most notable incidents of this General Committee meeting was the favor shown to the missionary movement in Alaska. The increased appropriation has enabled me to send several young men of great courage, faith and zeal into that rich empire of the North. Tell my friends in New England to pray for me and help me in my efforts to repeat the successes of New England Methodism, against great odds, on the Pacific Coast."

Here is a fact worth noting: Rev. A. S. Gregg, of Laurel St. Church, Worcester, in a private note to this office, says: "We are having a lively time here in a no-license contest. I have had the honor and responsibility of the presidency of the Worcester Anti-Saloon League thrust upon me, and as I am in full sympathy with the methods of that organization, I am working like a Turk to build a machine that will drive the licensed saloon out of Worcester. My next officer is Father Tuite, a Catholic priest, whose parish adjoins mine. Just think of it! He is a fine fellow, and we have joined hands like brothers in this struggle."

Rev. Elwin Hitchcock, presiding elder of Manchester District, New Hampshire Conference, writes: "The New Hampshire Conference is to meet in St. Paul's Church, Manchester, and is to be self-supporting. At our Conference last spring the place for holding the next session was left with the presiding elders, as no church had invited us. They were instructed to provide for it on the self-supporting plan, if necessary. We found it necessary."

The Poet His Own Interpreter

THE following correspondence will be of interest to many readers, and is submitted with but a single suggestion—that this distinguished poet is the best interpreter of his thought, belief, and purpose.

MY DEAR MR. KNOWLES: The poem written by you, which we published in the *HERALD* of October 14, entitled, "What is Heaven?" of unusual literary conception and merit, has been grievously misapprehended by some of our readers. After critical examination in the editorial department, we decided that it was an emphatic protest against the Calvinistic tenets which so cruelly caricature the God revealed by His Son, Jesus Christ, and which still linger in New England, in whose soil they were so deeply planted, to mislead and torture many good people. It seems to us that the last verse is a convincing refutation of the inference which some have drawn:

"Love must survive, a thing of all delight,
In this fair heaven between the grass and blue
And in what heavens may lie beyond our sight,—
But who elects it? Is it God, or you?"

If there is Universalism in the last line—which we italicize—we fail to find it.

You are assailed by many of our readers as a dangerous teacher of Universalism (in the poem). From my acquaintance with you, and from interchange of views on religious subjects, and because you are, and have been from childhood, a loyal member of the Methodist Episcopal Church, I believe you are misapprehended.

I am curious to know, over your own signature, just what your thought was in writing the poem in question, what lessons especially you meant to bear, and whether, frankly, you intended to teach the tenets held by the Universalist Church.

Very cordially yours,

CHARLES PARKHURST.

DEAR DR. PARKHURST: I am greatly surprised by the information that any of your readers can draw the inference they do from my lines, "What is Heaven?" Of course, the poem was not written to teach Universalism, or any other "ism." Poetry, it has always seemed to me, has, unlike theology, nothing to do with doctrinal differences, but deals only with universal truths. The general thesis of my poem ought to be plain enough: "Every one that loveth is born of God, and knoweth God." And, by consequence, to know God is life eternal. This being a general truth, it is a legitimate theme for poetry, and nothing more than is implicit in these principles was meant to be conveyed by the lines in question.

But while it seems unnecessary to descend from the plane of universal truth into the field of controversy over points of personal belief, I am very free to add, since some of your readers misapprehend my meaning, that I had supposed the poem was good Methodist doctrine, and that I still think it is. I have received numerous letters thanking me for the sound note it strikes—one of them written by the pastor of the Methodist church to which I belong. The only adverse criticism I have thus far received from any one is a suggestion that the poem is ineffective, since it sets up a man of straw to knock down—in other words, wastes energy by kicking the corpse of Calvinism. The genius of some good folk for misapprehension, however, is amazing. I dare say a few of your readers will continue to cherish the delusion that my positions are heterodox. Yet one fails to see how these objectors can help perceiving from the last line of the last stanza that the responsibility for choice is shown to rest with the individual, not with God. The writer has no more sympathy with any theory of salvation wherein God compels (to all practical intents) everybody to be saved, than with one which asserts He compels only a limited number. If a layman may venture to state his personal opinion on a question which has long vexed profound students of theology, I would assert my humble belief that the true faith embraced by whatever church, can but affirm that all may be saved—not that all must be. (As to how many will choose to be, that is not germane to the present discussion.) The only passage in the poem which might give any excuse for misunderstanding is the first two lines of the third stanza, but it ought to be clear, in view of the context, that this relates to the fiendish doctrine of infant damnation, against which the Methodist Episcopal Church inveighs more strongly than any other. As to the severity and general satiric turn of the lines, it remains to say that the clasp against which the passionate denunciation is directed is the modern counterpart of the selfish, complaisant sect of Pharisees, who brought down upon themselves the most fearful invectives recorded in Scripture.

I must add, in conclusion, that I do not

believe John Wesley, although he lived one hundred and fifty years ago, would have failed to understand the purport of these verses. As for some of his professed followers in the twentieth century, I can only offer them my sympathy.

Yours respectfully,
FREDERIC LAWRENCE KNOWLES.

NATIONAL W. C. T. U.

Thirtieth Annual Convention

MRS. MARTHA M. ALLEN.

THE great temperance crusade movement which led to the organization of the Woman's Christian Temperance Union began, as is well known, in the State of Ohio, and the first National W. C. T. U. Convention was held in Cincinnati. Consequently it seemed fitting, at the end of the third decade, to hold the annual meeting in the city which gave hospitable welcome to the organization in its beginnings.

The executive committee, composed of the officers, State presidents, superintendents of departments, and organizers, met for two days prior to the convention to discuss and arrange matters of business. The chief item of business was connected with the

Union Signal,

the official paper of the society. This paper was owned and published by a stock company, mostly white-ribboners, known as the Woman's Temperance Publishing Association. This Association for years did a large printing business, but by mismanagement found itself in difficulties several years ago, and leased its work to a Chicago firm. This firm became financially embarrassed in July last, and refused to continue the publication of the *Union Signal*. The result of all this financial trouble of other people is that the National Woman's Christian Temperance Union now owns and controls its official paper, and also the *Crusader Monthly*, a paper for the Loyal Temperance Legion branch. This will be a great advantage in many ways, one being that objectionable advertising can now be excluded. The society has had to bear much adverse criticism because of advertisements of patent medicines, and other things of similar character, as it was not commonly known that the *Union Signal* was the property of a stock company, not a dollar of its receipts going into the W. C. T. U. treasury. It was decided to assume all obligations to subscribers whose time had not expired, but many of these subscribers will doubtless be willing to renew at once, since the W. C. T. U. never received any of the money paid in. The first number of the paper to be published under the new management will be the Convention Number.

On the morning of Friday, Nov. 13,

The Convention

was formally opened in the Ninth Street Baptist Church. All original Crusaders were asked to the platform for the devotional exercises, which consisted of the reading of the Crusade psalm, the singing of Crusade hymns, and prayer.

The annual address of the president, Mrs. L. M. N. Stevens, which followed, touched upon many questions of interest. She spoke of the Anti Alcohol Congress held in Germany last spring, quoting from a speech made at that gathering by Dr. Delbrück regarding the injurious effects of beer drinking. He said of an inebriate asylum in the north of Germany, out of 149 patients 78 were there through beer-drinking. The Health Office of Germany

Continued on page 1516

IN OLDEST CAMBRIDGE

WILLIAM F. WARREN, P. C.

PEREGRINE greatly enjoyed his three weeks in the old university town on the Cam. His first treat just after his arrival was a moonlight stroll through the familiar streets and lanes. Next morning he took great delight in playing the part of *valet de place* to Mistress Polla and Miss Pollina. Purveying to young eyes is incidentally helpful to old ones, and so Peregrine often observed things which would have escaped his attention had he been alone and busied with his own musings. Such profit has ever been a part of the priceless rewards of the teacher. What would Peregrine have cared that a man named GOTOBED had put up his sign like the rest, had it not so curiously impressed the sensitive mind of Pollina? Much the same might be said of many a more serious matter when, in order to qualify himself for the rôle he was playing, the guide was compelled to recover forgotten knowledge and to acquire not a little that was new. A man may have been a favored disciple of the founder of the Christian Museum of Berlin and for forty later years an interested student of Christian art, and yet come to grief when questioned and cross-questioned touching the significance of the particular cut or color of Elijah's robe in the glass of some ancient church window. Peregrine did not say so, but he reached an inward conviction of the fact.

Cambridge is prospering. At the University's head stands a virile man in his fiftieth year, Vice-Chancellor F. H. Chase, who is also still, as formerly, president of Queen's College, one of the seventeen that together compose the University. The day after Peregrine's arrival the vice-chancellor gave his annual report. As he had been in his high office but one year, yet had already been re-elected for service a second term, much interest was felt in his official account of his stewardship. The showing was so favorable that the re-election was abundantly justified, and by a formal "act" of the assembled and listening "congregation," the speaker was, in the language of the statutes, "admitted" as vice-chancellor for the year 1903-1904.

The twenty-one years that have passed since Peregrine was last on the Cam have brought many notable changes. The new and as yet unfinished museums and laboratories are doubtless the most conspicuous monumental evidence of these. Fortunately the new things have supplemented, not supplanted, the old. If, as many complain, the natural sciences are encroaching on the resources essential to progress in the humanistic, their progress inevitably evokes ever new efforts to readjust the imperiled balance. Meantime the old appliances, the traditions, the haunting memories of the vanished scholars, poets, orators, statesmen and reformers, that have made the England that now is, live on and work on in these places that once knew them and mold the generations that are coming to be.

Both Polla and Peregrine took lively interest in the colleges for women. Pollina's turn will come some six or seven years hence. When it arrives I strongly suspect she will express her preference for

some woman's college with a lot of young men in it. There were none in the Teachers' Training College when the party, on the generous invitation of the president, enjoyed a delightful luncheon and met the staff of instruction. Newnham College was found to have been greatly enlarged and beautified since Peregrine's last visit. At that date Miss Clough, sister of the poet, and Miss Helen, daughter of Prime Minister Gladstone, were in charge. Now the lady principal is Mrs. Henry Sidgwick, sister of Prime Minister Balfour. Among the students in the post-graduate department of the college Peregrine was pleased to find a lady who is an A. M. of Boston University. He reminded her that she had great traditions to live up to, for the first B. U. girl that went to Newnham was the first woman that ever won the doctorate in philosophy in America, and the remembrance of her brilliancy still lives among the Cambridge dons. When it is added that in many recent years she graced the *salons* of the American Legation at the capital of the German Empire, it will not be difficult to divine her name.

The excursion to Girton College about two miles out on the old Roman road, the *Via Devana*, was "by rote." Though the college year had not yet opened, the reception was royal. It is a thousand pities that buildings and grounds so wonderfully attractive as these have now become should be located at such an inconvenient distance from the lecture halls and libraries and *savants* of Cambridge. Peregrine was shown the outgrown dining hall in which he had been entertained by the fair principal three weeks of years before. He was pleased to see that it had gained rather than lost in dignity, for it had now become a portion of the new suite devoted to the library. In the charming new dining hall it seemed homelike to find, as one finds in the "Parthenon" of Boston University, a portrait of the gifted and inspiring Madame Bodichon, a friend and benefactress of both institutions.

Peregrine has not yet "looped the loop" in a perpendicular plane, but while in Cambridge he looped a great many in the plane of the horizon. One morning he looped one to the east, a loop of between sixteen and seventeen miles. Half a mile apart at the remotest curve were two ancient hamlets which Peregrine had greatly desired to see. The name of the one was "Little Wilbraham," that of the other "Great Wilbraham." Each was in the level fen-country that extends from the Gog-Magog Hills, just east of Cambridge, to the German Ocean. Each consists mainly of a rude street of thatched or tile-roofed houses connected with rich farms and grouped near an old-fashioned stone church with the customary square tower ending in four pinnacles. Not a barn of any sort was in sight, and all the abundant haystacks were simply thatched with straw. Though Peregrine thought the classic Wilbraham of America a great improvement on its English originals, he procured the best local picture he could find and sent it to the principal of Wesleyan Academy, asking him to preserve it in remembrance of the origin of the precious town name. Of the recent gift

of new iron churchyard gates to Great Wilbraham and the gift of three endowed homes for the poor to Little Wilbraham, both from living Americans, there is here no space to speak at length.

Cambridge hospitalities must not be passed unmentioned. They were delightful. A son of the greatest of all the colleges, Trinity, renewed the attentions of former years. An eminent Assyriologist proved an eminently genial host and friend. A daughter of the vice-chancellor of the University invited the entire party to enjoy the treasures of the quaintest drawing-room to be found in the United Kingdom. Invitations to three elaborate academic feasts were received, and at one of these the vice-chancellor gave to Peregrine the seat of honor and more than an hour of gracious fellowship. No wonder that Polla and Pollina agree that "the Backs of Cambridge" are about the hardest of all academic places to turn one's back upon.

A TWENTIETH-CENTURY WONDER

PROF. WILBUR F. STEELE, D. D.

THAT some six hundred scholars, most of them of the Jewish faith, while perhaps a tenth are Christians, usually by birth, occasionally by conversion, should be uniting to prepare the monumental Jewish Encyclopedia, may well be called a twentieth-century wonder. In the recent Hastings' Dictionary of the Bible two or three Jews are contributors, as they are in the still more recent Encyclopedia Biblica. But the compliment has been returned with enormous usury in the invitation of scores of Christian writers to collaborate in the Jewish Encyclopedia, the fifth volume of which is just from the press of Funk & Wagnalls, New York.

Probably for nearly nineteen hundred years there has never been displayed such a notable and trustful search for objective truth upon the part of Jews and Christians as is manifested in these great publications. It is a most hopeful symptom, just at a time when many are perplexed and despairing. Wisely, and it may be providentially, is the Jew throwing open every window and courting acquaintance and investigation. Nor is he above research for himself. Professor Morris Jastrow insists that the candidate for the rabbinate must inform himself upon the New Testament and church history. Why should not the alert Christian teacher and preacher accept the challenge and opportunity to acquaint himself with God's ancient people who are thronging our cities?

There is as great and inexplicable a ferment among them as there is among us. The faithful Jew, Harris Weinstock, is saying in his "Jesus the Jew":

"Jew and Christian should continue to seek out the many beliefs they have in common, and to join hands in working together for humanity."

"Let the Christian, in accordance with the dictates of his conscience, continue to preach Jesus as 'the divine man who lived humanly,' and let the Jew learn to look upon him as 'the human man who lived divinely.'"

"Jesus, instead of being the dividing-

line between Jew and Christian, shall thus become the connecting link between the divine mother-religion, Judaism, and her noble daughter, Christianity.

"May Jews and Christians learn to love their neighbors as themselves, and by example as well as by precept become nations of priests and a blessing to humanity."

The faithful Adolph Danzinger can say in his chapter on "Jesus of Nazareth:"

"In writing of Jesus of Nazareth, I seem to myself to hear a voice such as came to Moses in the desert of old: 'Take the shoe from off thy foot, for the place on which thou standest is holy ground.' As Moses marveled at the bush which burned and yet was not consumed, and approached to examine its nature, so I am drawn to examine the wondrous mystery of the life and death of Jesus to my fullest power of mind, and in deep reverence. . . .

"Over the supreme tragedy let the Angel of Sorrow spread his wings. Veil thy face, Sun! Be darkened, Sky! Let the earth tremble, and man mourn in tears! The most angelic of men, the most loving of teachers, the meek and humble Prophet, is to die by the death of the cross. . . .

"Jesus died for the essence of all religion; for purity, charity, and holiness; for a cause in which death itself is a godly thing. . . .

"Every word of Jesus points to a tragic end freely accepted for the good of others. It would have been easy for him to raise the bold mountaineers of his native Galilee in his own defence, when his enemies sought his life, and with them to drive the recreant high priest and his partisans from the Temple, but he would not do it. Bloodshed and human power were repugnant alike to the nature and teachings of the most admirable of men, who freely gave his life for the truth he proclaimed.

"His fate is no secret to himself. In his announcement of the kingdom of heaven one can hear the strokes of the hammer on the nails that pierce his hands. The greatness which can speak in the face of torture and death as Jesus spoke; which can return good for evil, love for hate, blessing for curses; which not only preaches the law of love, but lives by it and dies for its sake, is a greatness before which every other fades into nothing.

"The man Jesus is the most heroic, the grandest, the noblest personality of all time and age."

Such words fall upon our ears with a double strangeness. They are not exactly what we have been hearing among ourselves, nor are they what we have supposed the Jews were saying among themselves. Yet it indicates how, while the mythical as to Moses and Elijah is perishing, with intensity they are turning to study the life of Yeshua ha-Nozri. Continues Danzinger:

"There are many among my people who decline to regard the narrative of the New Testament as worthy of attention on their part. . . . That work has been received as authentic history by the largest part of civilized men during many centuries. Granted even that we as Jews reject certain points cardinal with the Christian faith, it cannot be denied that Christianity is a historical fact, and its existence today is directly traceable to Jewish origin through the New Testament. Such a work cannot be ignored nor treated with contemptuous indifference by thoughtful men, be they Jews, Christians, or any other class, but least of all by the Jewish historian."

With Jews thus at work, it behooves us

to study them, and the golden opportunity is before us in this Jewish Encyclopedia. One is astonished at the frankness and open-mindedness, the honest search for objective truth. Jew and Christian have at length combined to hunt together. This fifth volume covers Dreyfuss-Goat.

Of intense interest, of course, are the articles on Genesis and Exodus. And here the lines of the battle for thorough Biblical study are as well defined as with us. Renno Jacob, Ph. D., rabbi, of Goettingen, Germany, discusses the book of Genesis from the theory of Mosaic composition, fully states the modern contention, and refutes it. His closing sentence will please many: "Genesis was not compiled from various books." And yet here comes Rabbi Emil G. Hirsch, Ph. D., LL. D., of Chicago, and presents in the next column the proofs that it was.

And similar is the case with Exodus. Rabbi Jacob presents the traditional view, followed by Canon Driver, of Christ Church College, Oxford, with the modern critical view, which is immediately contested by Rabbi Jacob in rejoinder.

Without opposition is the Christian Professor Cornill of Breslau entrusted with the treatment of the Book of Ezekiel, while the Christian Professor Price and the Jewish Professor Hirsch, colleagues in the University of Chicago, treat in the utmost harmony the Book of Esther.

Nor is the Jew afraid of evolution. Says the same Rabbi Hirsch:

"The relation of the teachings of Judaism to the theory is not necessarily one of hostility and dissent. Evolution not only does not preclude creation, but necessarily implies it. Nor are purpose and design (teleology) eliminated from the process. Natural selection in strict construction is teleological. Mechanical design alone is precluded. In its stead the hypothesis of evolution operates with a teleology that is, both in intensity and in extent, much more adequate to the higher conceptions of God. Mechanical teleology is anthropomorphic. Jewish theism, not being anthropomorphic, does not defend mechanical teleology."

To the writer the account of the beginnings of the congregation "Miqwe Israel" in Savannah, Georgia, were very interesting. There are the names of Dr. Samuel Nunez Ribiero, Isaac Henriques, Jacob Lopez de Crasto, and others, of manifestly Sephardic, or Spano-Portuguese character. Within two years or so after their arrival and organization, and before they had a regular rabbi, Rev. John Wesley reached Savannah and became its English pastor. While he is not at all mentioned, what an illuminating side-light at that place would have been the entry made in his wonderful Journal:

"Mon. April 4, 1737. — I began learning Spanish, in order to converse with my Jewish parishioners; some of whom seem nearer the mind that was in Christ than many of those who call him Lord."

Christian Hebrews are treated with the utmost courtesy, as in the case of Christian David Ginsburg; while others, like the writer's Arabic instructor, Rev. David Samuel Margolouth, of Oxford, and our own Professor Peritz, of Syracuse University, are welcomed writers. Prof. R. W. Rogers, of Drew, seems to be the only

other representative of Methodism among the contributors, he taking certain Assyrian and Babylonian topics.

The Encyclopedia is an epoch-making work, and every Christian teacher should familiarize himself with it. In this case it is ignorance, not acquaintance, that breeds contempt.

University Park, Col.

A WALK ABOUT ZION

REV. OLIVER W. HUTCHINSON.

WHEN the Psalmist said, "Walk about Zion," he gave excellent advice to the modern tourist. The writer found such walks quite as interesting as any within the walls. Then, too, it is a relief to get away from the noisy ecclesiastical squabbles and the smoke-bedimmed holy places which abound within the walls. The marching and counter-marching of hordes of dirty priests, "in semi-female attire," the dim of dickering in the bazaars, and the countless manufactured sites within the gates, are gladly exchanged for the more quiet and authentic sites without.

Jerusalem is surrounded on all sides save the north by very deep ravines. On the east is the Valley of Jehoshaphat, into which the Temple Area looks; on the west and south is the Valley of Hinnom, overlooked by Mount Zion; far below where these deep ravines come together the city's refuse was burned in Christ's time. This is the location of Gehenna, used as a type of hell. These deep surrounding ravines made it impossible to capture Jerusalem save from the north. No army could march up such steep and scale the walls. Before modern artillery, however, the walls could not stand one hour.

Of course there are scores of sites all about the city forever famous because associated with such names as David, Solomon, Absalom, Hezekiah, Jeremiah, and scores of more modern notables; but I suspect my readers prefer to walk about Zion in the footsteps of our Saviour. Well, then, let us pass out at St. Stephen's Gate. It is on the east overlooking the deep Valley of Jehoshaphat, beyond which rises the Mount of Olives. Out of a gate, which probably stood near this one, our Lord passed on that memorable Thursday evening after the institution of the Last Supper. We descend the valley, pass over the brook Kedron, and on to the

Garden of Gethsemane

near the foot of the western slope of Olivet. A high stone-wall encloses the irregular quadrangle, which contains about an acre of ground and seven venerable olive trees of immense size. It is scarcely possible that these are the same trees beneath which our Saviour prayed, but it is probable that the Garden of Gethsemane was hereabouts. We sympathize with that traveler who said that he "chose rather to believe in its authenticity than to defend it." The Garden is carefully tended by a Franciscan monk, who will admit you gratis, but if you wish to carry away a flower you will drop a coin into his hand. If this is the original Garden, then "take off thy shoes from thy feet, for the place whereon thou standest is holy ground." Here is

earth's greatest battle-field. Marathon and Waterloo pale into insignificance. It is a good place in which to think and to ask one's self a few questions. Can I say, with the Man of Sorrows who here wept in blood, "Not my will, but Thine, be done?"

We pass on up the mountain slope over the path our Saviour must have gone frequently to His resting place at Bethany. It is Easter Sunday afternoon, and the sun is hot. We seek the grateful shade of a friendly olive grove. Like our Master, we "sat upon the Mount of Olives over against the Temple." Here we rest and read the Scripture account of the prayer, the agony, and the arrest of Christ. We recall the event that took place in

"That dear spot,
The fame of whose wonder shall ne'er be forgot."

The Mount of Olives must have looked of old much as it does today.

"The pathways of Thy land are little changed

Since Thou wert there;

The busy world through other ways has ranged,

And left these bare.

"The rocky path still climbs the glowing steep

Of Olivet,

The rains of two millenniums wear it deep;

Men tread it yet.

"The wild fig throws broad shadows o'er it still,

As once o'er Thee;

Peasants go home at evening up that hill To Bethany.

"And as, when gazing, Thou didst weep o'er them,

From height to height

The white roots of disrowned Jerusalem Burst on our sight."

Not one building upon which the eyes of Jesus rested is standing in or about Jerusalem today. He himself said: "There shall not remain one stone upon another." But upon this Mount of Olives, yonder deep ravines, the high, rocky plateau upon which the present city stands, and the "mountains round about Jerusalem," His eyes often rested. The last walk Jesus took with His disciples was up this mountain, and somewhere near here it came to pass that "while He blessed them He was parted from them and carried up to heaven." A little farther up we come to the Church of the Ascension, or rather the Mosque of the Ascension, a building near the summit, to which Roman Catholic, Greek Catholic, and Armenian Christians come to say mass by the gracious permission of their Mohammedan masters. Climb to the top of the little minaret, and you have one of the loveliest and most instructive views of all Palestine. More sacred sites and memorable places can be seen from the top of Olivet than from any other spot in the world. To the east lie the Jordan Valley and the Dead Sea; west and north the walls, domes, minarets and towers of Jerusalem are in full view; St. Stephen's Gate and the now walled-up Golden Gate face you. In the Kedron Valley which lies between you and the city may be seen Gethsemane, the

Jewish cemetery, covering some sixty acres; the Virgin's Fountain, the only living spring with one possible exception in or about Jerusalem; the village of Siloam, and the Pool of Siloam to which Jesus sent the blind man to wash.

The large buildings toward the northwest are without the walls. A large part of the present population of Jerusalem is not in Jerusalem. Formerly it was unsafe to live without the walls, but now many large buildings — convents, hospitals, churches, schools, business houses, hotels and residences — are located in this section. These are largely built by foreign capital.

Bethany

lies over the brow of Olivet on the eastern slope, secluded among groves of olive and fig trees. It is inhabited by miserable Arabs, who live in old, small, stone houses. For a little *backsheesh* they gladly show the traditional house of Simon the leper, the home of Mary and Martha, and the grave of Lazarus. But though no one would visit Bethany for its attractions, every Christian would see it for its associations. Here both the humanity and the divinity of our Saviour were peculiarly manifested. Here He ate, and rested, and slept, and wept, and received the ministrations of loving and devout friends; and here, too, after pronouncing those words upon which millions of dying Christians have pillowed their heads — "I am the resurrection and the life" — He burst the power of death, restored Lazarus to his sorrowing sisters, and forever lighted up the tomb.

There is one other spot we must see. None would think of leaving Jerusalem without having visited

Calvary.

But where is Calvary? That is a question for experts. As yet no one knows. Whether the venerated Church of the Holy Sepulchre within the city walls has any claim to the site, depends on the line of the second wall, for Jesus "suffered without the gate." An increasing number of experts reject the church site, and find Calvary on a knoll outside the Damascus Gate near the busy road which in all past ages has led to the north, so near that "they who passed by railed on Him, wagging their heads." It is a bare, rounded knoll, shaped like a skull; it is thirty feet higher than the road and without buildings, but partly covered with Mohammedan graves. If here Jesus hung upon the cross, then just before Him lay outspread the guilty city which had clamored for His blood; and beyond the city He would look upon the slopes of Olivet from which He was soon to ascend in triumph to the right hand of the Father. It is a conspicuous spot. I am inclined to accept it as genuine; and the more readily because near by is "a garden, and in the garden a new sepulchre," a rock-cut tomb pronounced by experts to be Jewish, dating back to the first century. English Christians own the garden and tomb, and tend it with loving care. The tomb is a small room cut into the solid rock-slope on the edge of the garden. The Scriptures say that Joseph's tomb was "a new sepulchre, wherein was never man yet laid," and there are

evidences that this tomb was never quite completed. Stooping down and looking in from the low, narrow door before which there is at present a rolling stone, one can see over in the farther corner of the room the casket-shaped space hewn from the solid rock where the body lay. Is this the tomb of the Lord of Life? Is this the spot where Death was vanquished? Can it be that impetuous Peter entered this low door and "then went in also that other disciple?" Is this the garden where that devoted woman stood inquiring where they had laid Him, and heard that thrilling word, "Mary?" No man knows; nor is it essential to know "Christ after the flesh." This I know — whether this be the real Calvary and the real tomb of Christ or no, it was to me the most impressive sight in or about Jerusalem.

Cambridge, Mass.

GENERAL MISSIONARY COMMITTEE

Reported by REV. F. H. MORGAN.

[Concluded.]

Sunday, Nov. 15

The pulpits of the various churches of Omaha, South Omaha, and Council Bluffs were occupied by the visiting members of the Committee and returned missionaries. The services were well attended, and the people were delighted with the inspiring sermons and addresses. Bishop Fowler's magnificent sermon at First Church was listened to by a congregation that taxed the utmost capacity of the church. We attended the service in South Omaha, and listened to a grand sermon by Bishop Joyce. It was a rare treat. We always enjoy the Bishop, and were amply repaid for the long ride.

New England was well represented: Rev. W. W. Ogier preached at Trinity Church, and Dr. E. M. Taylor and Rev. F. H. Morgan spoke at South Tenth St. Church.

Monday, Nov. 16

With the prospect of a Western blizzard which, according to the weather bureau, was headed this way, the Committee were disposed to hasten their departure. They therefore got down to business at once.

An invitation was received from the Boston Methodist Social Union and the Boston Preachers' Meeting inviting the General Missionary Committee to meet in Boston in 1904. This invitation was also endorsed by the six New England Conferences. The question as to entertainment was raised, and the New England representatives most emphatically declared that Boston Methodism was ready to do everything possible for the entertainment and comfort of the Committee. Some dissatisfaction was expressed over the fact that the local committee at Omaha had arranged for several paid lectures during the session. It was felt that the interests of the work demanded the fullest use of the time for its representation. The invitation from Boston was accepted, with the understanding that entertainment be furnished, and the assignments should be in the hands of the committee. The resident Bishop, Dr. E. M. Taylor, and Mr. G. F. Washburn were made a committee to deal with the matter.

The discussion of Domestic Missions was resumed. Dr. Carroll made a strong appeal for Porto Rico. He urged the importance of the immediate occupancy of that field. The people are ready for our church,

and the time is opportune for a forward movement. \$25,000 was granted.

Several generous increases were made for Italian and Portuguese work in New England, and an appropriation of \$500 for work among the Finns, of whom there are several thousands within the bounds of the New England Conference, making a total increase for non-English-speaking work in New England of \$2,150.

In view of the increase in the appropriation to East Maine, it was voted to transfer the sum of \$50 to the New Hampshire Conference.

The list having finally been completed, the appropriations as a whole were approved.

Considerable discussion ensued as to how the excess in appropriations should be met. Col. Dobbins argued that the treasurer's report showed a cash balance in the treasury. Dr. Eaton disputed the contention, and stated that while there was an apparent cash balance, before the Spring Conferences were held he would have to borrow \$300,000. Several motions were made and much confusion existed, but finally it was voted to reconsider the appropriation of \$50,000 to the Contingent Fund, making it \$22,000. The appropriation of \$50,000 to the Incidental Fund was made \$45,000. This placed \$33,000 at the disposal of the Committee, and the appropriations were then approved as they stood.

Several minor requests were granted, resolutions of appreciation to the local committee and citizens of Omaha were adopted, and the gratifying meeting of the Missionary Committee for 1903 was brought to a close.

Following are the summaries of the appropriations made by the Committee:

DOMESTIC

	1903	1904
Conferences north of the Potomac and Ohio and east of Mississippi River,	\$ 23,361	\$ 25,200
Conferences in Iowa and Kansas and States north of them, including Black Hills and Oklahoma,	84,069	87,315
Mountain Region,	59,707	63,077
Pacific Coast,	34,780	38,385
White work in the South, Maryland and Delaware excepted,	46,500	51,100
Colored work, mostly in the South,	42,300	44,500
Welsh,	985	984
Swedish,	30,515	33,828
Norwegian and Danish,	19,994	21,950
German,	35,700	41,505
French,	4,250	4,609
Spanish (including Porto Rico),	29,770	38,025
Chinese,	12,534	15,200
Japanese,	11,197	16,280
Bohemian and Hungarian,	9,600	13,300
Italian,	11,857	12,400
Portuguese,	1,100	1,500
Finnish,	3,000	3,700
American Indians,	8,232	10,000
Foreign populations,		2,500
Special appropriations for cities,	16,014	22,800

FOREIGN

	1903	1904
Poochow,	\$ 24,130	\$ 24,730
Hinghan,	9,400	10,000
Central China,	35,100	35,562
North China,	43,000	44,075
West China,	15,000	15,375
Japan,	39,250	39,975
South Japanese Conferences,	14,750	16,790
Korea,	23,000	25,000
Southern Asia,	149,589	154,205
Malaysia,	11,981	14,300
Philippine Islands,	14,000	18,500
North Germany,	15,500	15,500
South Germany,	20,200	20,200
Switzerland,	7,000	7,145
Norway,	11,600	11,600
Sweden,	16,000	15,000
Denmark,	7,000	7,500
Finland and St. Petersburg,	5,200	6,000
Bulgaria,	7,249	7,500
Italy,	45,000	47,000
South America,	48,105	52,970
Mexico,	51,586	53,000
Africa,	40,000	41,000

CHURCH EXTENSION SOCIETY

The General Committee of Church Extension of the Methodist Episcopal Church met in Kansas City, Missouri, Nov. 4, at 2:30 P. M., and concluded its sessions, Saturday morning, Nov. 7. The various committees appointed consisted of two Bishops, two district representatives, two representatives from the Board, and one secretary. The report from the Board to the General Committee was read by the recording secretary and its several parts referred to appropriate committees. The report was in many respects the most remarkable one ever submitted to the General Committee. The debates upon the important subjects that came before the Committee were of great interest and importance.

The Committee, by a count vote of 31 to 10, declined to remove the limitation which prohibits the Board from making appropriations to churches exceeding in value \$10,000 on a number of applications for expensive churches within the bounds of the Conferences from which the chief contributions for general Church Extension have hitherto come, and from which they must hereafter come to aid in the erection of small and inexpensive churches where they are most needed. The General Committee believes that the church at large will approve of this action, as during recent years such a large amount of the revenues of the Board has been given to aid either in the erection or freeing from debt of expensive churches as has decreased the possibility of extending the work of the Board in destitute parts of the country because this course of action has consumed the revenues of the benevolent Conferences.

The Bishops were requested to nominate additional assistant corresponding secretaries, and Drs. T. C. Iliff and W. D. Parr were nominated and unanimously elected by the General Committee for the ensuing year.

The following includes the principal special actions taken by the General Committee in the way of reports of committees adopted:

From the report of special committee on "A Church Site Fund":

"Your committee having considered the scheme of 'A Church Site Fund,' recommends that the General Committee earnestly request the Board of Church Extension to carefully consider the subject, and, if practicable, mature a plan for such a fund and its administration to be recommended to the favorable consideration of the next General Conference."

From the report of the committee on treasurer's report:

"We congratulate the Board on the increase of more than \$22,000 in its income, as represented in the general fund. While the amount does not seem commensurate with the importance of this great cause, in view of the prevailing prosperity, nevertheless when we consider the earnest pleas that have so successfully replenished other treasures, increased educational endowments, and the large amounts contributed by our people in payment of church debts and new building enterprises, the increase has been very considerable. We are especially gratified by the care with which the Board has safeguarded the Annuity Fund. We commend the fidelity of the executive officers in holding steadily to the purpose of placing a dollar of valid security behind every dollar represented in our annuity obligations. The gradual conversion of loans into more reliable interest-bearing investments promises very soon to meet all the interest on annuities, and so release for the benevolent work of the Society the considerable sums that heretofore have necessarily been taken from the general fund for interest account. We commend the efforts to gather in the Loan Fund, and approve the policy of the Board in discouraging further loans, until some means shall be devised for more adequate security."

From the report of the special committee on Adjustment of Askings and Authorizations:

"1. That the credits of the Conferences are in no sense a debt of the Board. 2. That unpaid donations do not diminish the amount of the preferred claims or other credits of the Conference. 3. Since the experience in administration shows that not to exceed 80 per cent. of the preferred claims have been called for by the Conferences in any given year, and inasmuch as this class of claims has been unduly increased, partly by neglect or inability of the Conferences to avail themselves thereof, we deem it unnecessary to embarrass our work by providing for more than 80 per cent. of these claims in the authorizations for the coming year. 4. We approve the recently adopted method of the Board by which the annuity and loan funds share their proportion of the expenses of administration, and recommend that hereafter this arrangement be recognized in the authorizations made by the General Committee."

From report of committee on General Reference:

"That the great cause of Church Extension should not be consolidated with any other benevolent cause. But in expressing this judgment the General Committee does not desire to be understood as expressing any adverse opinion concerning the general subject of a consolidation of benevolences."

The apportionments for the New England Conferences for 1904 are as follows: Maine, amount asked, \$1,200; authorized, \$1,000. New England, asked, \$6,500; authorized, \$1,200. New England Southern, asked, \$3,500; authorized, \$500. New Hampshire, asked, \$1,800; authorized, \$600. Vermont, asked, \$1,800; authorized, \$270. East Maine, asked, \$1,000; authorized, \$1,800.

Not Gush, but Grace

THE pity of God is not a mere sentiment or blissful dream to be brought in indiscriminately as a kind of over-sky, glorifying the evil just as much as the good, as though the Almighty were so "amiable" as not to put any difference between him that serveth God and the man that serveth Him not. The pity of God is rather a pity expressed definitely and distinctively in the gospel of His Son. The remedial influence in human life is not sentiment but salvation, not gush but grace. God is sorry even for men who do wrong, but His sorrow is after a godly sort, namely, a salvation. God is so sorry that He wants to save men from that sin which is the efficient and procuring cause of all suffering and sadness in the world.

"Some Doubted"

MATTHEW closes his realistic description of the resurrection of Jesus and His disciples with these striking words: "And when they saw Him they worshiped Him, but some doubted." That doubt tied the tongues of those who cherished it, and rendered them useless in the very mission to which they were summoned—to go forth and announce His resurrection. But the disciples who doubted are paralleled everywhere and at all times when any special opportunity arises to magnify Christian truth or to carry on in Jesus' name noteworthy Christian enterprises. The words of Matthew tell the story over again: "And when they saw Him they worshiped Him, but some doubted." So we suppose it will ever be. No matter how noble, worthy or urgent the undertaking is, some will express doubt while others worship.

Constructive, Not Destructive

THE *Wesleyan* of Halifax contains the following paragraph in a recent issue: "When Rev. George Jackson, of Central Hall Mission, went to Edinburgh, twelve years ago, he had a congregation of forty; today he has a fine building worth \$250,000 nearly out of debt, and a large congregation. There is always room for a man in earnest preaching the Gospel." The foregoing is a simple but brief statement of a remarkably successful pastorate. And yet will our readers please recognize the fact that Dr. Jackson is perhaps the foremost representative in the pastorate of a minister holding what is known as the modern views of the Bible. The address which he delivered both at Wesleyan University and in Boston, in celebration of the bicentennial of Wesley, gave unmistakable evidence of that fact. He is a higher critic, but not of the destructive school. What is true of Dr. Jackson, we believe, is true of our ministers throughout the connection. The most successful ministers, those preaching to the largest congregations and building up the kingdom of Christ most thoroughly, are the men who appropriate the deposit brought by the assured results of modern Biblical study. Dean Buell's masterly paper showing the evangelistic spirit and work of the students sent out from our School of Theology has never been gainsaid—as it cannot be.

THE FAMILY

THE ARTISAN'S SONG

ALICE P. SARGENT.

Hither, Dear Heart, let us walk at evening,
Out of doors, where stars are burning
low;

Overhead I see the great Orion,
With golden belt and starry sword
aglow.

Now they cease their angry, fiendish
roaring—

Iron wheels, that shriek and jar and
grate;

In the mother tenderness of evening
All, at last, have ceased to circulate.

All the forces of this great creation
Are working daily, nightly, little one;
You and I, our weary labors ended,
Fold our hands at setting of the sun.

Does the moon grow weary in the service?
Does the sun rebel against God's will?
Liat! the Voice that bade them do His
bidding,
On the primal morning, speaketh still.

Never mind the toil that holds us captive,
Never mind the horrid flying wheels,
Moon and stars are whirling, too, in
circles,

While the thread of Time is spun on
reels!

Hither, Dear Heart, let us walk at evening,
Out of doors, where stars are burning
low;

You and I will join the revolutions
Of the great machinery below.

Bristol, N. H.

BUYING A MONUMENT

THE supper dishes were washed and
put away, and the kitchen put in
spotless order, and yet the good wife pat-
tered back and forth from cellar to pantry,
intent on those infinitely numerous yet
infinitesimal duties which go to prove that
"woman's work is never done."

"Come, mother," said the farmer, al-
ready settled in his easy-chair, "ain't you
most ready to sit down and look over this
catalogue with me?"

"Yes, David, I'm coming right away,"
said the wife, untying her gingham apron
to hang up behind the kitchen door.

There seemed a little lack of heartiness
in her voice, but then the selection of a
tombstone could scarcely be considered an
exhilarating occupation.

She came and sat down by the table.
The farmer drew up the shaded lamp and
opened a large illustrated catalogue.
There were monuments of all sorts and
sizes, to suit every purse. Soon they were
deep in the comparative merits of gray or
Scotch granite, marble or composite.

"I rather like this manufactured stone,"
said the farmer; "these rustic designs just
strike my fancy. This broken tree trunk,
now, with the ivy vine running over it.
Don't you like that?"

"How much money can we put into the
monument, David?"

"Well, I calculated what we'd want
would cost about five hundred. We've got
that saved up in the bank now, and I
wouldn't grudge it if it took the whole of
it."

"No, I wouldn't begrudge it," the wife
spoke a little absently. "We've got a nice
lot in the cemetery, and there's Jamie's
grave with only a head-board yet. We
must have his name on the monument,
and room for ours and the children's. But
then, the children may be scattered every-

where, and have families and monuments
of their own after we're gone. I wonder"
— and she broke off entirely.

"You wonder what? You don't seem
no ways anxious about it tonight, mother.
I thought all along that you was the chief
one concerned."

"Yes, I have been. I wanted it for
Jamie's sake and the rest of the children.
But, do you know, father, ever since I
heard about that new Deaconess Hospital
they're trying so hard to build, I've won-
dered if a monument, standing away off
there in the cemetery so lonesome-like, is
the very best use we can make of the
Lord's money."

"We earned the money," said the hus-
band with a grim little smile.

"Yes, in a way we did. I reckon,
though, the Lord had something to do
with it, giving us sunshine and rain and
making things grow. But anyway, we
gave ourselves and all we had to Him
when we joined the church, didn't we?
We've had all we needed as we went along,
but I suppose we'd ought to consider what
He'd like to have us do with what's over,
just as we would with any partner. Do
you really think He'd care about our hav-
ing a marble monument, just to tell folks a
hundred years from now that somebody by
the name of Brown lived once and died?
A plain little head-board would tell it just
as well. And what would they care—
those folks—whether it cost five hundred
dollars or five? And what would we care
— then? Seems to me we can do some-
thing that will count for more to the world
than that."

"There's a good deal in it," said the
farmer, thoughtfully, "but you ain't think-
ing of our putting the whole of that five
hundred into that Hospital, are you? What
about Jamie?"

"It's just about Jamie I was thinking.
Don't you suppose he'd like it better so
where he is now, knowing we did it for
love of him, and of the Lord Jesus?"

The farmer only nodded. His face was
turned away.

"There in the Hospital," the wife went
on, though she knew her case was won,
"there in the Hospital there'd be some-
thing doing all the time—sick folks being
cured, sad hearts being comforted, and, I
dare say, souls being saved. Never a pa-
tient comes and goes, the deaconess says,
without hearing about Jesus, and many
and many a one has learned to love Him
through the kindness shown for His sake.
And, just think, father, we'd be having a
hand in it all, even after we're dead and
gone. If we want folks to remember our
names, we could have them put on the
door of a room or on a tablet."

"Where there'd be more folks to read
them than there would be in the cemetery—
that's what you were going to say, wasn't
it, wife? And I guess you're right—I
guess you're right. We'll talk it over with
the children, and if they're agreed, we'll
send the money to the Hospital fund," and
the catalogue and the discussion were
closed together with an emphatic gesture.

Three days later a letter containing a
check for five hundred dollars came to the
Hospital with such words of sympathy and
cheer that a great wave of courage and
thanksgiving swept through the hearts of
all the workers there—for this is a story
of fact, and not of fancy. — *Deaconess Ad-
vocate.*

— Every day of the week ought to be a
"Lord's day," and carry us twenty-four
hours nearer heaven. A healthy religion
cannot be maintained simply by Sundays,
and psalms, and sacraments; it must be
fed both from the "upper springs" and the
"nether springs." Brethren, let us see to

it that the higher regions of our lives
toward God are not more plentifully
watered than those lower regions which
embrace our conduct and our connection
with our fellow-creatures. — *T. L. Cuyler,
D. D.*

THE TORMENT OF DELAY

LIDA C. TULLOCH.

MRS. PEARCE and her two daugh-
ters were sitting at the pleasant
windows of the dining-room one after-
noon, busily at work on a dress for Ade-
line, the elder of the girls, to wear to a
party that evening. They plied their
needles rapidly, with now and again an
anxious glance at the clock, as if mutely
beseeching the hands to lag on the dial's
circle.

"Oh, dear! how fast the time does
go!" sighed Jessica. "I do hope we'll
get this done for Adda, even if I am left
out of her party—and the Odd Fellows'
promenade concert, too," she concluded,
with the suspicion of a pout.

Mrs. Pearce's eyes rested on her child's
face with fond pride. "All in good time,
little daughter," she said, comfortingly.
"You're over young yet."

Adeline looked up from the ribbons and
laces of the fancy collar she was making
with a degree of consternation on her
countenance.

"Is the promenade concert tonight,
Jessie?" she questioned. "I thought it
was to be the 17th. What shall I do?"

"Why, what difference does it make to
you? You haven't been asked."

"No. But Mandy Runnels is going
with her Cousin Edgar, and I promised
to do her hair. You remember how
pleased she was with the way I dressed
it for the minister's reception, and truly
it made her look almost pretty."

"I am not surprised that it did, Adda,
for you certainly have a talent for hair-
dressing," said Jessie, admiringly.

"Thank you, dear. But what shall I
do about tonight? I hate to disappoint
Mandy. I won't have time, however, to
finish this waist and dress myself, if I go
in there."

"Can't I finish the collar for you? I
have these sleeves done."

"No, thank you. I'll have to do this
myself. But I'll tell you what you can
do. You can fix Mandy's hair."

"Me?" cried Jessie, in ungrammatical
astonishment. "Why, I can't fix my
own hair, as you know," shaking her
mop of curls, which in truth required
very little arrangement.

"I am sure you can do Mandy's,"
Adda said, unmindful of her sister's dis-
claimer. "Try a pompadour and coil,
and take her my black velvet ornament.
Oh, another thing! She wants a fat curl
on one side—'Janice Meredith,' you
know."

"O Adda! I never can! Must I,
mother?"

"Well, dear, I think, if I were you, I
would try. You may not succeed as well
as Adda, but you will do better than
Mandy with her defective sight."

With great misgiving Jessica presented
herself at Amanda's door and offered her
services in place of her sister's.

Amanda was a slow, phlegmatic young
woman, and whatever regret she may
have felt at the substitution was not

shown in her face. She was a very plain girl, with prominent eyes, whose sight was assisted by spectacles with large, thick lenses. Her hair was abundant, but of an ugly color, and very stiff and coarse.

Once committed to it Jessica set about her task with the determination to do her best. She pinned a large towel over Mandy's shoulders in quite a professional way, and got her implements.

"I brought the iron," she said, "because Adda told me that you want a 'Janice Meredith' curl."

"Yes, they are so—so fetching," returned Amanda, with a touch of coquetry.

Jessica plunged the iron into the blazing coals of the stove, to have it ready when needed.

"You have a lot of hair, haven't you, Mandy?" she remarked, pleasantly, as she took out the pins, and let the mass fall.

Mandy was pleased by the comment. In truth, she was quite vain of her hair, overlooking its quality and color in pride of its abundance.

Jessie deftly separated it—so much for the curl, so much for the coil—and started with considerable confidence to arrange it, chattering meanwhile in a lively fashion.

"Adda's hard at work finishing her dress," she said. "You know the party wasn't thought of until Tuesday—Am I tying it too tight? You must tell me if I hurt you—What will you wear tonight? Oh, yes, that will be pretty."

Turning to the stove, she took out the iron, and, never having used one before, neglected to try its heat. Still talking gaily, she wound the thick strand of moistened hair around the hot bar, held it until she thought it was dry, and then proceeded to withdraw the iron, expecting a lovely, sinuous curl as the result. To her horror the whole strand dropped into her fingers, burnt off near the roots!

In her first fright she slipped the lock into the deep pocket of her apron, and tried, as she nervously withdrew another portion from the coil, to frame some words of regret, expecting every moment that Mandy would speak of the odor of burnt hair, which to her own senses was so overpowering.

It must not be supposed from this secretive act that Jessica was a sly, dishonorable girl. Her fault was due to an abnormal sensitiveness, which made every misdeed, however small, assume such proportions in her eyes that for the moment her natural frankness was paralyzed. Mrs. Pearce had early observed this trait in her child, and had striven to eradicate it, requiring and encouraging her whenever she broke a piece of china, or tore her dress, or accidentally defaced the property of another, to confess at once.

It was believed that she had overcome the tendency to conceal her offences, but this accident brought it all back again. Her dry lips tried to form the simple words: "Mandy, I had the iron too hot, and burned your hair. I am so sorry." But knowing Amanda's pride in her tresses, she fancied her anger would be proportionately great, and the thought

dismayed her. Every passing moment made her confession harder, for, in addition to the careless deed, she would have to explain her delay in acknowledging it.

Her second curl was a success; and, in fact, her whole work was so commendable that she was both surprised and delighted.

"There, Mandy," she said, unpinning the enveloping towel, "take the hand-glass and see how you like yourself."

With inward tremors she awaited the result of her victim's scrutiny. "She will discover the short ends," she said to herself, "and I will have to confess and explain. Oh, why did I not tell her at once?"

But Mandy prinked and turned herself before the mirror, complacently blind to all imperfections, so the confession trembling on Jessica's lips was not spoken.

"Don't you want me to help you dress?" she asked, anxious to atone in some way for the mischief done.

"Will you?" asked the delighted Mandy. "I will be so glad to have you, for mother is not very good at hooking and pinning."

When Jessica at last escaped from the thanks of Amanda and her mother, the wintry air out of doors was a relief to her. She lingered to let its breath cool her hot cheeks, and holding her cape about her with one hand, thrust the other into her apron pocket for warmth. Her bare fingers came in contact with the curl, and she shuddered as it clung to them tenaciously.

"Ugh!" she cried. "I must get rid of this proof of my villainy," and tossed the lock out on the snow. "I believe Mandy knew what I had done all the time, and is telling her mother now. They will say I am a sly, mean girl, and they will say right, for that is just what I am."

She turned to look behind her. The street was a very secluded one, through which few teams passed in the winter. There were houses on one side only, and the snow stretched out in an unbroken expanse. In bold relief on its white surface lay the source of all the trouble. A beam from the brilliant full moon shone directly upon it, and to Jessica's excited fancy it was the most prominent object in the landscape, seeming twice its natural size. A passing breeze stirred it, and, to the girl's horror, it rolled slowly and mockingly toward the Runnels' gate.

"I know it will blow right on their doorstep, so that Mandy will find it in the morning," cried the poor child. "I believe the thing is bewitched!" She ran back, snatched the hair from the snow, and hurried home.

In the excitement of getting Adeline off to her party, Jessica's unusual silence passed unquestioned. She was trying to think of some way to get rid of the curl. Once when she was alone in the room she put it in the grate, but fearing the odor that would result from its burning, she rescued it from the blackened coals before it could take fire, and put it in a paper which she concealed in her work-basket.

"Are you going to sit up for Adda?" she asked her mother when her sister had gone.

"Yes. It will be late when she re-

turns, and I want her to find some one to welcome her."

"Good little mother!" Jessica said, hanging over the chair, and putting an arm around her mother's neck. "Do you mind if I go to bed?"

"Certainly not, dear. I have the library book to interest me. But why do you go to bed so early? Are you not well?"

"Yes, indeed; but I seem to be unusually sleepy," getting up a prodigious yawn. "Mother"—she rubbed her cheek fondly against Mrs. Pearce's, meaning to tell her trouble.

"Well, dear?"

"Oh, nothing—how big and ghostly this great dining-room looks tonight! The table is like an oasis in a vast desert, and the corners are full of ghostly shadows."

Mrs. Pearce sighed. The room had been built before death had reduced the once very large family to its present three members, and, to her, seemed still peopled with the husband and children who had passed from earth. She loved to sit in it for that reason, although she never told these fancies to her daughters.

She looked anxiously at Jessica. "Surely you can't be well," she said. "I never knew you to have such imaginings before. Do not indulge them. I want my little Jessie to have a happy, healthy mind."

Jessica laughed somewhat excitedly. "Oh, I'm happy enough!" she asserted. "Why shouldn't I be? Good-night. You are sure you won't feel neglected?"

"Perfectly sure. Good-night, dear! Pleasant dreams."

Pleasant dreams! The unhappy child put that horrible curl in her bureau drawer, after having tried several other places, but it effectually disturbed her sleep. She fancied that it had turned into a huge serpent, clinging about her body, preparing to crush her in its coils. Then every separate hair seemed to prick and torture her skin. Suddenly a huge, ghostly Mandy appeared, her spectacles glaring through the gloom like a goblin's eyes, demanding her lost property.

Consequently it was not a girl refreshed by sweet sleep who arose the next morning to the work of the day. Mother and sister commented on her lack of animation, but she kept her own counsel.

In the afternoon the three took their customary places at the dining-room windows. The sky was overcast, the whole aspect of nature depressing. Without warning Amanda Runnels came around the corner of the house, and stepped on to the piazza just outside Jessica's window. The atmosphere gave a peculiar color to her face, and her great eyes seemed to look accusingly at the girl through their glasses.

Jessica uttered a startled scream, and sprang to her feet.

"What is the matter?" cried her companions.

"Oh, nothing, nothing," she answered nervously. "Mandy came round the corner of the house so suddenly that she startled me—that is all. I'll open the side door for her. How do you do, Mandy? Come in and tell us about last night. Did you enjoy yourself?" she ran on excitedly, drawing the solemn visitor into the

room, and thinking that now her sin was to find her out.

But whatever Mandy knew, she expressed nothing but thanks and gratitude, and after talking in her usual heavy manner for awhile arose to go.

"Come to the door with me, will you, Jessie," she said, "if it isn't too cold?"

"Go out the front door, Mandy," suggested Mrs. Pearce. "It is nearer for you."

Jessie followed her friend through the house in guilty fear. "She is going to charge me with it when we are alone," she said to herself. "It is good of her to spare me before others."

But when they reached the vestibule all that Mandy said was: "You were so good to help me last night, Jessie, that I brought you a souvenir from the concert. I couldn't get another one for Adda, so I didn't like to give it to you before her."

She thrust a little parcel into Jessie's hand and turned to go.

"Oh, Mandy!" cried Jessie, contritely. "I don't deserve it."

But Mandy hurried away, and Jessica's confession was again unspoken. "I'm sure she knows all about it," she said to herself, "and is heaping coals of fire on my head."

"You don't look well, Jessica," said Mrs. Pearce after several days had passed. "Have you noticed it, Adda? I think you ought to go away for a week or two. Why not make cousin Winifred a visit? You can go on the new electric."

Jessica allowed herself to be sent away, hoping she could sleep if she was separated from the proximity of her error. But her mental trouble accompanied her, also the evidence of her deed, for she morbidly took the scorched curl with her.

One night of troubled dreams she passed beneath cousin Winifred's roof, and the next morning made what excuses she could to her hostess and returned to her own town.

She went at once to Amanda's house. Her ring was answered by her friend, upon whose neck she fell, sobbing without preliminary greeting:

"O Mandy, how can you be so good to me? I've been so mean and wicked! I've come now to confess about the curl."

"What curl?" asked the bewildered Mandy. "Come in by the fire. You must be cold."

"Don't you really know about my burning off the curl the night I fixed your hair? Didn't you find the short ends the next day?"

Amanda shook her head. In truth, her defective sight and somewhat obtuse temperament had kept her from discovering her loss.

"O Mandy, I've suffered so!" continued Jessie, clinging to her companion's hand with her little soft fingers. "I was so frightened at ruining your nice hair that I didn't confess at once as I should have done, and every moment's delay made it harder. The curl has haunted me ever since. I couldn't destroy it. See, I have it here in this box."

"Why, you needn't feel so badly about it," said Mandy, kindly. "It will soon grow again."

"Oh, no! It will take some time, and the short hairs will plague you dreadfully. But, Mandy, I hope you will forgive me."

I can't forgive myself for being such a coward. I shall keep the curl to remind me of my fault, also as a remembrance of your goodness. Now I must go home and tell my mother all about it. She will be grieved to learn what a mean daughter she has."

"What makes you tell her, then? It is all over and done with."

"Oh, I must tell her. I have had trouble enough through not telling you. I hope it will be a lasting lesson to me. And you will try to forget how dishonorably I have acted, and still be friends with me, won't you, Mandy?" raising pathetic, tear-filled brown eyes to her companion's face.

Amanda was moved to unusual demonstrativeness by the sight of Jessica's distress, although her mind was incapable of comprehending her friend's sensitive temperament.

"You poor little thing!" she said, giving Jessica an affectionate kiss. "I shall always think everything of you. Don't worry any more about it."

Washington, D. C.

BEREFT

I passed the window where she used to sit
With quickened step; I knew she was
not there.

Then was the time her lamp was always
lit.

And she sat busy with her needle's care
For those she loved — and oft by happy
chance
She would look down and give me cheery
glance.

Such busy hands; such tender, loving
heart

That made of service crown and happi-
ness!

Her sunny glance helped me to do my part,
With more desire to lighten and to bless
Those the dear Father gives into my care,
With whom the joys and griefs of life I
share.

All undisturbed by anxious fear or care,
Her faithful love gives holy service yet;
The heaven that holds her we shall long to
share;

In its clear light, O Heavenly Father, let
Our love for her in its deep truth appear
Unstained by all its selfish blemish here!

But O the "vanished hand," the sweet
"stilled voice!"

For us the bitter loss, for her the gain!
In all her peace and rest I would rejoice;

But, as I homeward pass, her window's
pane
Will have no light for me, no happy smile.
Ah! I must pass some other way awhile!

— ISIDORE D. FRENCH, in *Transcript*.

Needed a Change

WHEN the tired man entered the office, says the *Philadelphia Ledger*, he told the doctor he did not know what ailed him, but he needed treatment; he was pretty well worn out.

The physician put on his eye-glasses, looked at the man's tongue, felt his pulse, sounded his chest, and listened to the beating of his heart. "Same old story!" exclaimed the doctor, who was of the new school of fresh air. "Man can't live hived up in an office or house. No use trying. Now I could make myself a corpse, as you are doing by degrees, if I sat down here and did not stir."

"I" — began the patient.

"You must have fresh air," broke in the doctor. "You must take long walks and brace up by staying out-of-doors. Now I could make a drug-store out of you, and you would think I was a smart man; but my advice to you is to walk, walk, walk."

"But, doctor" — interrupted the man.

"Now, my dear man, don't argue the question. Just take my advice: Take long walks every day — several times a day — and get your blood into circulation."

"But my business" — said the patient.

"Of course your business prevents it; everybody says that. Just change your business so you will have to walk more. By the way, what is your business?"

"I'm a letter-carrier!" meekly replied the patient.

Imagine their Feelings

SOME visitors were going through a county jail under the escort of the chief warden. They came to a room in which three women were sewing.

"Dear me," one of the visitors whispered, "what vicious looking creatures! Pray, what are they here for?"

"Because they have no other room. This is our sitting-room, and they are my wife and daughters," blandly responded the chief warden. — *Woman's Journal*.

Solid Virtue

YOUTH has its own criteria by which to judge things which its elders assess by other standards. Henry had just come into his mother's kitchen, where she was rolling pie-crust.

"Making pies, mother?"

"Yes, dear."

"Say, mother, your pies taste all right, but why don't you make some like Mrs. Thompson gives me and Billy? You can take a piece in your hand and walk all round the yard eating it and it won't break." — *Youth's Companion*.

Miss Riggs' Choice

FOR more than eighty years Miss Riggs has lived in the little New England town in which she was born. A recent comer to that village, meeting Miss Riggs for the first time, said apologetically after a while:

"You must excuse me, but I am not sure whether you are Miss or Mrs. Riggs; I didn't quite understand when we were introduced."

The bent little spinster drew herself up as straight as possible.

"Miss Riggs — from choice!" she replied, in a freezing voice. — *N. Y. Tribune*.

Taking Care of Them Herself

"YES'M, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, it only 'twasn't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too, but his boardin'-place is across the river. Sometimes he goes by ferry-boat and sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car-line."

"No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off it 'twasn't for worryin'. Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to b'lieve He's

to be trusted with the children." — *Well-spring.*

BOYS AND GIRLS

Why

"Brother," said Ruth to Teddy, one day, As the children were out in the yard at play,
"I don't see how the little plants know They should send their leaves up and their roots below."
"How do you know," he scornfully said,
"You should stand on your feet, and not on your head?"

— HARRIET GOODRICH MARTIN, in *Youth's Companion.*

A BANANA PARTY

A COLD rain was falling and pelting down the October leaves into wet heaps. Inside his pretty home Davie Lee sat near the cheery grate, and cast angry glances toward the big window.

"Isn't it too bad, Uncle Jim?" he said, to a young man who had just entered the room.

"What, Davie?"

"Why, the rain! And the paper says there will be two days of it. We were going to have my chestnut party this afternoon. Just think! A two-mile drive in a four-horse tally-ho with a dozen boys! But it's all spoiled now."

Davie leaned his chin on his hand, and looked into the fire as if he never expected to be happy again.

"You'll certainly have no chestnutting this afternoon," said Uncle Jim, as he settled himself comfortably in an arm-chair and began opening his morning mail.

Davie looked more and more miserable. Why shouldn't he be miserable? His father and mother and Bridget had all pitied him, and he felt keenly a lack of sympathy on Uncle Jim's part. When the letters were finished his uncle took up a book, and was soon deep in its pages. Outside the wind and rain had increased, and Davie's face grew crosser. Mr. Lee had gone to his business, Mrs. Lee and Bridget were both too busy to be disturbed, and there seemed to be nothing to do but sit there with Uncle Jim, who didn't care whether it rained or not! Was ever a boy so unhappy?

Now, there is nothing better for a person who is cross and unreasonable than to be obliged to sit quietly for awhile; and Davie gradually began to think of other things. Presently a queer-looking wagon came along the street, and he went to the window to watch it. Then he became interested in something a man was doing with the fire-plug across the corner. When the man went away Davie turned, intending to be miserable again; but his eyes fell on a book he had begun reading the night before, and he took it back to his seat by the fire. The room was so quiet and the story so beautiful that Davie read on for more than an hour. Then he was roused by Uncle Jim throwing down his book.

"It is raining harder than ever," he said, looking toward the window.

"Yes," Davie answered, ruefully.

"It's a great disappointment, this chestnutting business, isn't it?"

Davie could not understand why Uncle Jim should want to talk about that now. Somehow, he himself did not feel nearly so bad as he had felt earlier. He only said yes, and was going on with his book.

"I should think you might have something else instead," his uncle continued.

"What do you mean by something else?" asked Davie.

"Oh, a party of some kind! Of course, it would have to be in the house, and house parties are pleasanter in the evenings. Then, too, Bridget might object to it."

"No, she wouldn't, Uncle Jim," Davie exclaimed, eagerly. "Bridget is never cross. Go on, please."

"Well, if Bridget is all right, we may be able to plan something. In the first place, it was to have been a chestnutting party. Why not make it — let me see — a banana party?"

"Oh, that would be fun! But what would we do, Uncle Jim?"

"Since you intended hunting for chestnuts, why not hunt for bananas?"

"But where?" Davie looked perplexed.

"Well" — Uncle Jim surveyed the room carefully — "everywhere. Draw up your chair, and let's plan it out."

Half an hour later Davie danced off to the kitchen, and had a conference with Bridget, who was as delighted as himself.

"An' there's nothin' to hinder, sure," she said, "with a big bowl of doughnuts and four dozen ham-sandwiches in the pantry, that was to be took along to the woods."

Then a happy boy, in overcoat and rain hat, ran down the street, ringing door-bells, and soon a dozen other boys had been made happy.

At 5 o'clock the guests had all arrived. Because it was so dark and rainy the gas was lighted, and the dining-room door stood open, showing the table, which Bridget had made very attractive.

"Everything's ready," announced Davie, who, of course, was master of ceremonies, "except — the bananas. You've got to find them."

"Where are they?" asked sober Robbie Gray.

"That's just it," said John King, who was older, and understood sooner than Robbie. "We've got to hunt for them."

Robbie's big eyes were turned thoughtfully toward the fire.

"I see one!" he cried, suddenly, "under the rug." In an instant he had pulled a large yellow banana from among the fringe.

That started the fun, and for an hour it raged fast and furious. Back of the pictures, in the folds of the draperies, under the furniture, and in dozens of other places lurked the jolly, fat bananas, waiting to be captured. Afterward came luncheon, and at 8 o'clock the boys went home, each with his hands full of bananas. Then Uncle Jim and Davie put the rooms in order again.

"This will help Bridget ever so much, you see," said Davie. "It's been a splendid party. Just as much fun as chestnutting."

"It was the best you could do," replied his uncle. "It is a most useless thing to spend time scolding at the weather. You are ten years old now. Think how many

hours you will save if every time the weather upsets your plans you go straight to work to change them accordingly."

After Davie was in bed he lay a long time thinking.

"What Uncle Jim says is true," he told himself. "I lost two hours this morning growling and sulking, and the rain kept on just the same. After this, in bad weather, if I can't do one thing, I'm going right at it to do another." — MARY J. STRAYER, in *Epworth Herald.*

OUR DAISY CHAIN



Daughter of Mr. and Mrs. M. Perkins

This dear little girl is the daughter of Manasah and May Perkins, of Jefferson, N. H., and granddaughter of the late N. R. Perkins. Her name is Elizabeth May Perkins, and her age was 3 years and 9 months. Last March she was taken very ill, and after four days the silent messenger called her to her heavenly home, where she is waiting and watching for those who so dearly loved and tenderly cared for her. Her delight was in God's house, and she was a very attentive listener. The last Sabbath she spent on earth she attended service and Sunday-school, and received the lesson picture-card. On returning home she carried it to Grandma Perkins, saying: "I must learn this lesson to say to my teacher next Sunday." Before another Sabbath dawned she was in the presence of the Great Teacher.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson X

SUNDAY, DECEMBER 6, 1903.

1 KINGS 3: 4-15.

SOLOMON'S WISE CHOICE

I Preliminary

1. **GOLDEN TEXT:** *The fear of the Lord is the beginning of wisdom.* — Prov. 9: 10.

2. **DATE:** B. C. 1015 (or B. C. 902, according to Prof. Sayce); Solomon about 20 years old.

3. **PLACE:** Gibeon, six miles north of Jerusalem.

4. **CIRCUMSTANCES:** "So David slept with his fathers, and was buried in the city of David;" and the full burden of the royalty fell upon the youthful Solomon. His first public act appears to have been a sharp and decisive dealing with the schemers who opposed his rule — Adonijah (his brother), Joab (David's cousin and head of the army), Shimei (who publicly cursed David), and Abiathar (the high priest). Then he attempted to establish his throne upon a firmer political basis by an alliance with the daughter of Pharaoh. And after that he formally inaugurated his reign by a series of religious festivals. Having no temple, the people were accustomed to sacrifice and burn incense in "high places," and Gibeon, where the tabernacle was pitched, was regarded as one of the chief of these. Thither Solomon proceeded with great pomp and a retinue of the chief of the nation, and there, amid a vast convocation of the people, he sacrificed a tenfold hecatomb — a thousand burnt-offerings — upon the altar.

5. **HOME READINGS:** Monday — 1 Kings 3: 4-15. Tuesday — Heb. 11: 17-26. Wednesday — Josh. 21: 1-15. Thursday — Job. 28: 12-28. Friday — Matt. 16: 21-23. Saturday — Prov. 4: 1-13. Sunday — Matt. 6: 25-34.

II Introductory

In the visions of the night at Gibeon God acknowledged the sacrificial offerings of Solomon by granting him that memorable choice which was to bring to the surface his deepest wish and largely shape his character in the years which lay before him: "Ask what I shall give unto thee." And Solomon, with a keen sense of the greatness and the difficulties of the trust confided to him, and his own youth and insufficiency, remembering, too, the goodness of the Lord to his father David, begged for "an understanding heart," that he might "discern justly between good and bad," and judge the people righteously. His unselfish choice was approved by God, who not only granted his request, but added that which he might have asked for, but did not — long life, riches, and victory over his enemies. Assured of God's favor, he returned to Jerusalem, where, before the ark, he offered additional sacrifices and made a feast to all his servants.

III Expository

4. Went to Gibeon — six miles away. The great high place — the famous eminence, on the road to Joppa, where the chief priest Zadok ministered; sacred because it held "the tabernacle of the wilderness," the tent of the wanderings, and Barzillai's venerable brazen altar. The ark, it is true, was in Jerusalem, but Gibeon was a place held in special reverence. A thousand burnt-offerings — to celebrate his inaugural festival. A large part of these offerings — the fat of the inwards and the shoulder of the victim alone being reserved, the one for sacrifice and the other the portion

for the priests — was used by the people for food.

5. The Lord appeared to Solomon. — Twice afterward the Lord appeared to him, the last time in rebuke (1 Kings 11: 11). In a dream by night — at the close, probably of his sacrificial offerings, when his mind was uplifted and filled with holy aspirations. Ask what I shall give thee — a challenge to prayer; a test of character.

That blessed and most loving offer is made to every human soul. To the meanest of us all God flings open the treasures of heaven. We fail to attain the best gifts because so few of us earnestly desire them, and so many disbelieve the offer that is made of them. Yet there is no living soul to whom God has not given the choice of good and evil. "He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt" (Farrar).

6. Unto thy servant great mercy (R. V., "kindness") — a preface to his own request, and a reason for it. His father had been elevated from the sheepfold to the throne, and during his whole life had enjoyed God's grace and mercy to a marked degree. According as he walked before thee. — That mercy had spared him even in his guilt, but had been especially great when he repented. Truth, righteousness, uprightness of heart. — It is difficult to differentiate these terms. Says Vincent: "'Truth' contains all his duties to God; 'righteousness' all his duties to men; and 'uprightness of heart' the right manner of performing both sorts of duties." Thou hast kept, etc. — reserved, as a crowning mercy (1 Kings 1: 48). A son to sit on his throne — a privilege denied to Saul, the first king.

Children should give God thanks for His mercies to their parents, for "the sure mercies of David." God's favors are then doubly sweet, when we observe them transmitted to us through the hands of those that have gone before us. The way to get the entail perpetuated is to bless God that it has hitherto been preserved (Henry).

7. Hast made thy servant king — a righteous acknowledgment, when it is remembered how formidable was the conspiracy of Adonijah, and how evidently God interposed to thwart it and secure the throne to Solomon. I am but a little child — a youth of but nineteen or twenty, keenly conscious of his own immaturity and the gravity of the duties laid upon him. Know not . . . to go out or to come in — a proverbial or idiomatic expression for official duties. Solomon humbly confesses that he is ignorant in matters of administration.

Absalom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better acquainted they are with their own weakness, and the more jealous of themselves (Henry).

8, 9. Thy servant is in the midst — that is, "appointed over," "placed in charge of." People thou hast chosen. — And therefore his trust would be all the more important. God's peculiar people, chosen to preserve the oracles of His truth, to enjoy covenant privileges, and to give to the world in the fulness of time its Redeemer, needed in its ruler the rarest and ripest wisdom. That cannot be numbered. — So God had promised to Abraham (Gen. 13: 16), and that promise had never been so fully realized before. Give therefore — because of all the foregoing reasons: God's mercy to David, his own elevation to the throne, his youth and inexperience, and his divinely-appointed relation to this chosen and countless people. An understanding heart to judge — the ability to look into and decide promptly and unerringly perplexing cases of judgment; to de-

tect sophistry; to unmask deceit; to rule justly and govern wisely.

He does not ask for that profound spiritual wisdom which would teach him to know God and his own heart; in this he was always far inferior to David. His prayer is for practical sagacity, clear intelligence, quick discernment to see the right from the wrong amid the mazes of duplicity and doubt which beset the judge especially among an Oriental people. And this gift he received (Wm. Smith).

10. Speech pleased the Lord. — It was so unselfish in its essence, so noble in its purpose, so significant of what the youthful king regarded as the highest and best, that we quite expect to read that the Lord was pleased with it.

11, 12. Because . . . not asked . . . long life — which would have been a perfectly natural choice for a young man so richly endowed, and with such a future before him as Solomon had. Neither hast asked riches — which even in our days is regarded by many as the highest good and sought for without scruple. The life of thine enemies — and how fierce these might be, and dangerous to the security of his throne, he could judge from his father's biography and the circumstances of his own elevation to the kingship. Cook especially mentions Hadad the Edomite (1 Kings 11: 14-22) and Rezon, the son of Eliadah (1 Kings 11: 23-25), who were adversaries to Solomon "all his days." I have given thee. — Solomon's prayer was more than answered even in the domain for which he asked. Not only was judicial sagacity conferred upon him, but also a breadth of wisdom which lifted him far above all his contemporaries in the East (1 Kings 4: 29-34). It is not to be supposed, however, that this extraordinary endowment was bestowed *in toto* as a gift; rather, Solomon's mental faculties were so divinely stimulated and enlarged that he quickly mastered all the knowledge of his age, and then became an original explorer in hitherto unknown fields. Neither shall any arise like unto thee. — Says Cook: "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men. In such wisdom the world would know only One greater than Solomon."

All that was worth knowing interested him. His knowledge of nature extended to all the kingdoms of creation and the products of every country (1 Kings 4: 31-33). He gave special attention to the study of man. His manifold observation, and experience he expressed in maxims, of which, according to 1 Kings 4: 32, he composed three thousand. The fame of Solomon's genius and knowledge must have spread with a rapidity in proportion to the rarity of

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism — that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DORT, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism — no outward application can. Take them.

such a phenomenon at that time. Strangers thronged from foreign lands to learn to know the wise king and to admire his institutions and appointments (Hengstenberg).

13. Given what thou hast not asked — a characteristic of the Divine goodness, not limited to Solomon's case. To those who "seek first the kingdom of God" is given the promise that earthly good shall "be added." Riches and honor. — There is clearest evidence that there was no stint in these added gifts. Solomon's fame spread to the most remote nations; while so abundant were the "riches" that silver was "nothing accounted of" in the days of Solomon, and cedars were as "the sycamore trees that are in the vale" (1 Kings 10: 14-29).

14, 15. If thou wilt walk in my ways . . . lengthen thy days. — Long life was conditioned upon Solomon's docility and obedience. Had he been as faithful to God as David was, despite the latter's sad lapse into sin, his reign would have been extended to "length of days;" but "his wives turned away his heart unto other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11: 4). Hence his comparatively early death at the age of 59 or 60. Behold it was a dream. — The revelation, as vivid and real as though it had occurred in wakeful hours, came to him while wrapped in slumber. While he slept his heart was awake (Song of Solomon 5: 2). Solomon knew that God frequently spoke to men in "the visions of the night." Came to Jerusalem . . . ark of the covenant — returned from Gibeon to the sanctuary on Mt. Zion where the ark was. Offered burnt-offerings, peace offerings — a repetition, at this second shrine, of the offerings at Gibeon, though not probably on so grand a scale. Possibly these offerings were an acknowledgment on Solomon's part of the answer to his prayer. Made a feast — following David's example (1 Chron. 16: 13; 1 Kings 8: 65).

IV Inferential

1. The way to have holy dreams is to cultivate holy thoughts.
2. The life choice of each is in his own hands.
3. Humility is a condition in all successful seeking.
4. "Covet earnestly the best gifts."
5. "If any man lack wisdom, let him ask of God."
6. The surest way to temporal blessings is through the spiritual.
7. "To pray well is to study well."
8. It is a good sign when we are more anxious for grace than for gold.
9. God is able to do for us more abundantly than we can ask or even think.

V Illustrative

1. There is an instructive fable which tells how Hercules, on attaining manhood, went out into solitude, and, sitting down there, deliberated long and anxiously with himself which of the two ways before him it were better to take — the way of pleasure or the way of virtue. Such a crisis, involving such a choice, happens in every life. Solomon must now make his choice, and it really lies between pleasure and duty, between temporal and eternal blessings. He may choose glory, wealth, renown — in a word, earthly pleasure and prosperity; or he may choose character, wisdom, goodness — in other words, heavenly and abiding treasure. We know which he chose. So each one of us has to choose in turn between the showy and the solid, between the

higher and the lower, between God and Mammon.

"Once, to every man and nation, comes the moment to decide, in the strife of Truth with Falsehood for the good or evil side.

Then it is the brave man chooses, while the coward stands aside
Doubting in his abject spirit, till his Lord is crucified."

(Pulpit Commentary.)

2. Do you think that this glorious offer made Solomon the most favored of mankind? Do you wish that God would do the same for you? Do you think with rapture of what you might ask if He gave to your young lives the same royal choice? My brethren, the offer comes to you all. We were not born assuredly for nothing; it was not for waste, not for wretchedness, nor for annihilation — nay, but for happiness, for immortality, for life with Him, that God gave us so many great faculties. It is true that thousands of lives do fail and are wasted, but that is not of God. It was not for this sad fate that God sent us into a world of large air and abounding sunshine; not for this that He enrolls our infancy with tenderness and our youth with care; not for this that Scripture is rich with wisdom, and conscience bright with intuition; not for this Christ died and the Holy Spirit came. If all men do not receive those gifts which are God's richest and most priceless blessings, it is not because God will not give them, but because men will not ask for them. "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss." And yet to every one of us God says: "Ask what I shall give thee." To every one of us is the promise true: "Whatsoever ye shall ask the Father in My name, He will give it you." Yes, he of you who will, may ransack the very treasures of heaven (Farrar).

Deaconess Doings

— During the last year \$1,062.77 has been spent in actual relief work by the deaconesses in the Chicago Deaconess Home.

— Through the kindness of various Junior Leagues and Sunday-schools a case of eggs a week was received by the Deaconess Orphanage at Lake Bluff, Ill., for eighteen weeks during the summer.

— The deaconess movement is getting a firm hold in the great Northwest. Washington has three Deaconess Hospitals, and is soon to have a new Home and Training School. Miss Adron, the pioneer and superintendent, will give her entire time to the general interests of the work, having been released from her position as superintendent of the Seattle General Hospital.

— A most successful work is being done by the deaconesses of the Milwaukee Home in the Good Samaritan Mission, which was established by them about a year and a half ago in one of the worst parts of the city.

— Agard Deaconess Rest Home has a new superintendent, Miss Mary Jefferson, formerly of Normal, Ill. An effort is being made to pay the debt of \$2,500 on this Home and raise an endowment which will enable it to care for tired and worn-out deaconesses free of charge.

— The Deaconess Hospital at Yakima, Washington, was started a few years ago by a deaconess who had gone there for rest. Being offered a house for the purpose of caring for the sick poor, she took it, although it would accommodate only four persons. A larger house was occupied later, and now there is an energetic movement toward securing a large building for a permanent work.

— Mrs. Anne H. Sandidge was recommended by the Wisconsin Conference, in a recent session, as the financial agent of Wesley Hospital, Chicago.

— Seven thousand bouquets of flowers were distributed by Chicago deaconesses during the past summer.

— The free work done by the Peoria Dea-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT



MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York city.

Brooklyn, N. Y., Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston Zion's HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Deaconess Hospital during the past year amounted to \$425; 207 patients were admitted and 48 cared for outside.

— The eight workers in the Milwaukee Deaconess Home made 11,244 calls during the past year, besides conducting a flourishing mission and doing a vast amount of relief work.

— The Pueblo Deaconess Home has a "deaconess wheel," which has been donated by a friend. The superintendent says: "It is the next thing to an automobile, and, all things considered, perhaps it is better."

— "I want to do just a little to help on the good work," writes a woman whose little niece was cared for in Wesley Hospital, Chicago, last May. She sends a dozen little gowns for the Children's Ward.

— Seven deaconesses were consecrated at the recent session of the Rock River Conference held at Aurora, Ill.

OUR BOOK TABLE

The Inside History of the Carnegie Steel Company: A Romance of Millions. By James Howard Bridge. The Book-Lover Press. New York. Price, \$2, net.

We scarcely wonder that this book has reached a re-edition in a few months. It tells a marvelous story, parallel at many points with that of the Standard Oil Company. Success has been reached in both cases by similar methods, some of them legitimate, others decidedly illegitimate. Mr. Carnegie does not appear to any better advantage in this narrative than Mr. Rockefeller in the other. The cold-blooded heartlessness and selfishness of business as conducted by these kings of finance, who rob their fellow-men under forms of law and cruelly crush out all rivals to make themselves supreme and heap up unrighteous gain, comes out very clearly in this volume. It is written in part to vindicate the memory of Andrew Kroman and others who founded the business and won its first successes. Mr. Henry C. Frick also shows to high advantage. By his splendid management he increased the annual earning power of the company in twelve years from less than two million dollars to forty millions. The "inside history" of this immense concern is not nearly so agreeable to contemplate, for those who admire human nature, as the outside.

Contest for Sound Money: History of Coinage and Currency in the United States. By A. Barton Hepburn, LL.D. The Macmillan Company: New York. Price, \$2.

This volume, inscribed to the memory of Alexander Hamilton, is invaluable and indispensable to all who wish accurate and complete information on its very important subject. It has 666 pages, and deals thoroughly with all phases of the monetary problem, beginning with the colonial systems and coming down through every period of our national history. The appendix of over 200 pages embodies the principal laws on the subject and other documents of primary importance. Dr. Hepburn was formerly Comptroller of the Currency, and has had assistance from other distinguished authorities. It is a monumental work, well adapted to do much good.

The Living Christ. By Rev. George H. Ide, D.D. The Pilgrim Press: Boston. Price, \$1, net.

Dr. Ide was twenty-two years pastor of the Grand Ave. Congregational Church, Milwaukee, Wis. The sixteen papers which make up this book would seem to be sermons with the texts left off. The style is rather free and easy, loose, popular, Western. The sentiments and opinions seem to us unexceptionable. "Real Goodness," "The Motherhood of God," "The Manhood of Lincoln," "The Unseen World," are some of the topics. The closing one is, "An Ever-Expanding Theology." In it the author contends that the scientific way of studying the Bible is the correct one, and speaks out for freedom of inquiry. Modern criticism, he declares, does not get rid of God, or of Christ, or man's spiritual need, or the Bible; "it simply gets rid of certain notions which have existed concerning the method by which God reaches men with His truth." We are at the dawn, he says, of a higher, more helpful era of religious thought. We think so, too.

History of Socialism in the United States. By Morris Hillquit. Funk & Wagnalls Co.: New York. Price, \$1.50, net.

It seems quite fitting that the author should be a foreigner and a young man. He was born in 1870 in the Baltic province of Livonia, Russia. On coming to this country at the age of seventeen, he joined the Socialists, and is at present the national committeeman of that party from New York. Any one who wishes a knowledge

of the past and present of all phases of the Socialist movement will do well to read this book, which is very complete. As to the future, the author is sanguine—more so, it seems to us, than any facts which he presents warrant.

Within the Pale: The True Story of Anti-Semitic Persecution in Russia. By Michael Davitt. A. S. Barnes & Co.: New York. Price, \$1.20, net.

This belligerent Irishman, who has suffered in the cause of Irish liberty, very naturally has strong sympathies for the oppressed Jews, and intense detestation of the odious and unspeakable crimes which have been perpetrated upon them by Russia. It is a horrible story which he sets forth as to Kishineff massacres and other evil deeds, but there is every reason to conclude that it is true. Such fiendishness almost passes belief. Happily the civilized world has protested in unmistakable terms, and probably the authorities will be a little more careful next time.

The Table-Talk of Jesus: and Other Addresses. By George Jackson, B. A. Jennings & Fye: Cincinnati. Price, \$1.25.

The addresses to young men, entitled, "First Things First," issued two years ago, being now in its seventh thousand, the author very naturally feels encouraged to put out a second volume of sermons. There are eighteen of them, delivered in the course of his ordinary ministry, and giving loud witness of the high character of that ministry. For one title, "A Ravelt Hasp," he takes a Scotch phrase much used by Rutherford. Another title reads, "'Never Too Late to Mend'—Is It?" The preacher's conclusion is that the sinner may very easily come to a place where it is impossible to renew him to repentance.

A Forest Hearth. A Romance of Indiana in the Thirties. By Charles Major. The Macmillan Co.: New York. Price, \$1.50.

The author of "When Knighthood was in Flower" and "Dorothy Vernon" has proved his ability to tell a good story, and is secure of an audience. There is no history brought in this time, but only a plain recital of the loves of two young people, with the difficulties which, of course, for a time delay the blissful consummation. There is a fight, a trial, a duel, and several other disagreeable things, but all comes right at last. We do not altogether like the slur which seems to be cast on strict righteousness, as though it were necessarily a nuisance. The first sentence in the book is the following: "A strenuous sense of justice is the most disturbing of all virtues, and those persons in whom it predominates are usually as disagreeable as they are good." The joining of the last two adjectives, with a subtle intimation that they belong together, conveys to us an unpleasant impression. We repudiate the insinuation. It is not necessary to have plenty of sins in order to be decently forgiving and charitable to sinners. The Saviour's example shows that.

Judith of the Plains. By Marie Manning. Harper & Brothers: New York. Price, \$1.50.

A Wyoming cattle romance, wherein are mingled lynching and loving, sheep stampeding and wolf hunting, horse-stealing and round ups, dancing and fighting. There is a trail of sentiment through it, a breath of the open air, and a spice of humor. It tells of strenuous living, deep feeling, and reckless, lawless actions, but with human nature about the same, after all, as in more civilized latitudes.

Going into Business. By Frank H. Sweet. The Pilgrim Press: Boston. Price, \$1.

A young fellow, Ben Horton, brought up on a farm, tries store-keeping on his own account, having large visions of the money he is going to make. The sheriff sells him out after a while, and he wakes up to the fact that there is a great deal for him to

learn before he can become a successful business man. So he begins at the bottom in a large wholesale house, and by industry and integrity comes at last to the control of a large store. It is a first-rate portrait of struggling against difficulties, and, in spite of mistakes, winning on right principles. Our Sunday-school libraries will find it a good purchase.

Geographic Influences in American History. By Albert Perry Brigham, F. G. S. A., Professor of Geology in Colgate University. Ginn & Co.: Boston. Price, \$1.25, net.

A correlation of the history and geography of the country is here presented in a way that must appeal to every intelligent American citizen. It enables the reader to realize something of the magnitude and the marvelous natural advantages of the United States. There are chapters on "Geography and American Destiny," "Government Study of Our Domain," "The Civil War," "The Prairie Country," "Mountain, Mine and Forest," "Cotton, Rice and Cane." The very large number of rare photographs and the numerous maps greatly aid in vivifying the text. Students and teachers of geography and history will be especially interested in the volume. But any one in search of general information as to the resources of the United States will find it here presented in a unique and most attractive way.

Aunt Jimmy's Will. By Mabel Osgood Wright. The Macmillan Co.: New York. Price, \$1.50.

The motto at the beginning is, "Aim at the highest, and never mind the money." The story is one of high aims, interesting characters, touching interludes, the defeat of knavery, and the triumph of faithfulness and honesty. Not many who once begin it will be ready to lay it down until they reach the very satisfactory close.

Hesper. By Hamlin Garland. Harper & Brothers: New York. Price, \$1.50.

Miners and ranchers are here in abundance, a wild Western town, a fierce strike high up on the mountain-peak, dynamite

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and gunpowder, bravery and cowardice, wooing and winning. Hesper is the name of the heroine, called also Ann Rupert, an Eastern girl, who goes West with a delicate artist brother, and after a while comes to loathe the artificiality and superficiality of her former life, and counts the New York world well lost for love and reality.

The Curious Book of Birds. By Abbie Farwell Brown. Houghton, Mifflin & Co.: Boston. Price, \$1.10, net.

The emphatic word in this title is *curious*. The author does not aim to give the ordinary facts about birds and their habits, but to gather up the quaint fancies and old-time legends which have been the delight of children in all lands. They are brought from Greece, France, Russia, Arabia, Egypt, Germany, Roumania, Wales, Japan, Africa, the North American Indians, and other sources. They relate to the owl, thrush, stork, robin, blackbird, dove, pigeon, hen, wren, crow, peacock, and many others. It will greatly delight the young folks.

The Year's Festivals. By Helen Philbrook Patten. Dana Estes & Co.: Boston. Price, \$1, net.

This is an excellent gift-book, giving in readable, popular style the history, legends and traditions of the most famous anniversaries and holidays, including New Year's, Twelfth Night, St. Valentine's Day, All Fools' Day, Easter, May Day, All Hallows'en, Thanksgiving and Christmas. The descriptions are written in a manner marked by grace and distinction. Anecdote, song, folk-lore, history and fiction have all been laid under contribution. The illustrations are from celebrated paintings by great masters.

A Fight for Life, and An Inside View of Mongolia. By James H. Roberts. The Pilgrim Press: Boston. Price, \$1.50.

Mr. Roberts was a missionary of the American Board, stationed at Kalgan, just inside the Great Wall of China. When the Boxer troubles came on he had a very narrow escape, but managed to get out into Mongolia and so, after a perilous trip across the desert, to reach the Siberian railway, and thus, by way of Europe, come to America. This book narrates the journey. As is natural, owing his life to the Russians, he takes a much more favorable view of their character than is common, and has a chapter about it, headed "A People Much Misunderstood." Doubtless in our indignation over Kishineff and similar barbarisms, together with the lying, grasping policy at Manchuria, we are apt to forget that Russia has some good things to her credit, and are prone to compare her with the fully civilized nations of Europe. Russia is improving, we judge, and we must try to be patient with her slow advance.

The Christmas Cat. By Anna Burnham Bryant. The Pilgrim Press: Chicago. Price, \$1, net.

Grandma gives the two children this year a kitten for a Christmas present; and the kitten, Winky, furnishes no end of fun, the

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Caused the death of Dr. Bright. Bright's disease is simply slow congestion of the kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

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story of which makes up the book. Very delightful pictures cover the margins of the broad pages and other places. The children, too, are extremely nice. The book will make any little one happy.

Fundamentals of Child Study. A Discussion of Instincts and Other Factors in Human Development, with Practical Applications. By Edwin A. Kirkpatrick. The Macmillan Co.: New York. Price, \$1.50.

Child study must be placed among the newer sciences which give promise of large development and usefulness. This book is the fruit of fourteen years' experience, and has been presented to normal students. It is well adapted to class work, but will also be of service to parents. Such topics as heredity, individuality, abnormalities, imitation, and curiosity are excellently treated.

The Chatterbox. Edited by J. Erskine Clarke. Dana Estes & Co.: Boston. Price, 90 cents, net.

The only genuine Chatterbox, containing a great variety of original stories, sketches and poems for the young. All the illustrations, which number more than two hundred, including six handsomely colored plates, were expressly designed for it by the most eminent English artists. It contains 412 large double-column, closely-printed pages, crowded with good things. It is one of the very best annuals, useful as well as entertaining.

Uther and Igraine. By Werwick Deeping. The Outlook Co.: New York. Price, \$1.50.

Uther was a prince of Britain in very early times some fifteen centuries ago; Igraine, the lady of Winchester, for whom he fights and whom at last he wins. Welsh and British names abound. Goriols of Cornwall is the villain whom Uther finally slays. Merlin, Vortigern, and other knightly names occur, and we seem to be in something of the atmosphere of King Arthur.

Joe's Signal Code. By W. Reiff Hesser. Lee & Shepard: Boston. Price, \$1, net.

The author is an electrical and mechanical expert of Reading, Pa., as well as a gifted writer, and has woven into this thrilling tale (which has plenty of fighting with pirates in it) much reliable information as to electricity and natural history. The characters are attractive, the adventures are stirring, and the illustrations are excellent.

David Golder. By Felicia Buttz Clark. Jennings & Fye: Cincinnati. Price, \$1.

A good book, by a well-known Methodist author, for our Sunday-school libraries. The hero, a farmer's boy, struggles through an education, becomes a Methodist preacher, meets the usual snags, exhibits unusually noble qualities, and marries his sweetheart, a minister's daughter, in the last chapter.

The Story of the Churches: The Methodists. By Prof. John Alfred Faulkner. The Baker & Taylor Co: New York. Price, \$1, net.

The only drawback about this book, and the others in the series, is the size. In 250 small 12mo pages what is it possible to tell of the great Methodist story in all lands which has occupied so vast a number of volumes? It includes the rise in England, the various branches, a chapter on education, on Canada, on missions, etc. The outline, of course, has to be very bare. But perhaps "the average layman" and "the young people's societies" for whom it is mainly prepared, would not in these hurrying days read much more, especially in regard to denominations other than their own. We should sincerely hope that every Methodist would want to know more about his own church than can be afforded him in this meagre sketch. But doubtless, as a matter of fact, the vast majority do not know even this much, and hence the book may meet a need. That Professor Faulkner of Drew has done it as well as it could be done un-

der such severe limitations, hardly needs to be said.

The Adventures of Dorothy. By Jocelyn Lewis. The Outlook Co.: New York. Price, \$1, net.

Dorothy is an active, winsome little girl of ten, who spends a long summer on a farm. It being her first experience of country life, she meets with many adventures of a simple sort and gets into a good deal of mischief. It is a well-told story of healthy, happy, sweet-tempered children—for she picks up a playmate in Peter Van Campen, of the neighborhood—living a wholesome out-of-door life.

A Bunch of Keys. By Margaret Johnson. E. P. Dutton & Co., New York. Price, \$1, net.

Fresh stories for children in a handsome, profusely illustrated volume, suitable for the Christmas season. They are called a "Bunch of Keys" because told by the different members of the Key family.

Hand-Book of Bible Study. for Primary Grades of Junior Societies. By Mrs. Annie E. Smiley. Jennings & Fye: Cincinnati. Price, 10 cents, net.

An important help to Junior superintendents and teachers of children who wish to utilize the Bible stories. Each of the forty lessons has questions and suggestions, and a supplement has some further helps.

Hewers of Wood: A Story of the Michigan Pine Forests. By William G. Puddefoot and Isaac Ogden Rankin. The Pilgrim Press: Boston. Price, \$1.50.

Mr. Puddefoot weaves into a story his manifold experiences as a home missionary, dedicating the book to the wives of American home missionaries, especially his own wife, "whose memory can supply more graphic pictures of frontier life in the West than we have drawn in the pages of this book." Fights and funerals, schools and sermons, blizzards and love scenes, are plentifully in evidence. "On the Borderland of Hell," "Dare-devil Kate," "Compounding a Bigamy," are some of

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the chapter titles. So there is no lack of incident. The book does not have the grip of Ralph Connor's stories, but it is a good one, and will do good.

The Awakening of the Duchess. By Frances Charles. Little, Brown & Co.: Boston. Price, \$1.50.

A simple story about a little girl who called her mother the Duchess and pined for love, the mother being too much occupied with society to take much notice of her lonely daughter left to servants. The book shows how the mother was at last awakened to the true situation of things and to the sad mistake she was making, and all ends happily.

The Key of Paradise. By Sidney Pickering. The Macmillan Co.: New York. Price, \$1.50.

It is the earthly paradise which is spoken of, and the way to enter is to love with the great love and be loved with the great love in return. The heroine, a half-English girl in an Italian convent, is married to a prince, and after no little tribulation, in which she is mixed up in most stirring scenes, finds her paradise at last to the entire satisfaction of the reader. She knew awhile the bitterness of love disdained, and had dreary wandering, but the gates were finally opened.

Daily Cheer. Year Book. Selected and Arranged by M. Allette Ayer. Chase Brothers: Haverhill, Mass. Price, \$1.

Devotional selections in prose and poetry, showing good taste and a wide range of reading. One page is given to each day in the year. It is very neatly printed, and will be found a useful companion for the quiet hour. Dr. F. E. Clark furnishes a commendatory introduction.

Magazines

— The November number of *The World Today* has a marvelous table of contents, making a brief reading of it almost impossible. Here are a few of the attractive themes, and they are all well handled: "The Currency Situation," "How a Newspaper Gets Its News," "How a Great City is Fed," "Ministers and Labor Leadership," "The Modern Airship," "An Objection to Spelling Reform," "The Richest People in the World," "The Second Year of the Carnegie Institution," "Diplomacy as Seen by a Diplomat," "Hunting the Elephant," "Guiding the Philippines to Self-Government," "Children in Southern Cotton Mills," "Football Morals," "Denver's Rejected Charter." (World Today Company: 67 Wabash Ave., Chicago.)

— In *Current Literature* Prof. Franz Boas describes the "Decorative Art of the North American Indians," reprinted from the *Popular Science Monthly*. Other selections are: "Play as an Education," "Did Things Go Better before Our Time?" and "The Modern Style in Jewelry," besides the usual manifold extracts on manifold themes. (Current Literature Publishing Co.: New York.)

— The *North American* for November opens with a fierce "Indictment of the British Monarchy," by an Anglo-American, who holds that the monarchy militates against national efficiency, encourages what is least desirable in the national character, and perpetuates an atmosphere fatal to the realization of the country's best self. It is a strong arraignment, but there is another side. Dr. G. E. Merrill, president of Colgate University, brings some very serious charges against "Football," giving weighty reasons why it is not good sport. "A Unique Municipal Crusade"—the fight in New York against trachoma, a dangerous eye disease prevalent in the schools—is well described by Francis W. Carruth. Thomas Hardy gives, in verse, "A Tramp Woman's Tragedy" of long ago. (North American Review: Franklin Square, New York.)

— "Hand type-setting will never entirely go out of fashion," says Theo. L. De Vinne in the *Scientific American's* special number on "Modern Aids to Printing." When the linotype was introduced, I rated it as an attempt on the part of the inventor to set type without proof-readers. I have had to change that rash judgment. When a compositor found that his situation depended upon his accuracy, he became more careful. We now have men who can work on the linotype and set a whole paragraph without a single error—something that was rarely ever done in hand work. There is still a field for the machines that use foundry type. Machine type setting has come to stay. The average reader could never be supplied with the amount of reading matter he receives were it not for the linotype machine. At first the compositors of this country were furious at machines that did this work, but when they found it gave them better pay, they were reconciled to the change. (Scientific American: New York.)

— The *Quarterly Journal of Economics* for November (published for Harvard University by George H. Ellis & Co., Boston) has five main articles, all of an extremely solid and somewhat technical character. The titles are: "The Irish Land Purchase Act of 1903," "The United States Steel Corporation's Bond Conversion," "The Real Capital Concept," "Branch Banking for the West and South," and "The Outlook for Currency Legislation." The latter is by Alexander Purves, of Hampton, Va., who finds the whole question of currency reform a doubtful quantity at present, but thinks the time rapidly approaches when this vital question must be comprehensively met and intelligently settled.

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Reported by MRS. MARY H. THIRKIELD.

On Wednesday morning, Oct. 28, the First Methodist Episcopal Church of Chattanooga, Tenn., opened its doors to welcome the Woman's Home Missionary Society in its 22d annual meeting. The homes and hearts of Chattanooga Methodists had been thrown wide open the previous day, and never before had more generous hospitality been shown the women. One church alone carried the burden of entertainment, but it proved fully equal to the demands made upon it. Brains and hands had been busy for many weeks, and the artistic decorations, convenient arrangements, attractive music, and unstinted cordiality revealed the loving thought and purpose in all the plans.

The industrial exhibit in the lecture-room added much to the interest of the meeting, and was a living exponent of what the Society has accomplished. Photographs, fancy-work and plain sewing, together with basketry and exquisite drawn-work, made plain the excellent instruction which is being given in our Industrial Homes in the South and West, our City Missions, our central Training School at Washington, and in Porto Rico. On one side of the lecture-room was the table of literature, well covered with varied forms of printed matter, full of interest and information.

At the opening session, after an impressive devotional service led by the pastor, Rev. Luther Freeman, the sacrament of the Lord's Supper was administered. Visiting ministers and church members joined with the delegates in this sacred service. Mrs. Clinton B. Fisk, the national president, then took the chair. Appointment of committees and hearing of reports filled most of the day.

In the evening cordial words of welcome were extended from church, school and city by Dr. Freeman, Dr. Race, and Mr. J. A. Patten. Mrs. John W. Bush, of Kansas City, made a delightful response. The corresponding secretary, Mrs. Delia Lathrop Williams, was unable to be present because of illness. Her report was read by Mrs. Mary Fisk Park, and brought to its hearers a new revelation of the marvelous growth of the Society. She called special attention to the large increase in membership as the result of the tireless work of the organizers, which must be cared for and directed by the Conference and district officers; also the natural increase in the treasury. She gratefully alluded to the advance in young people's work, and gave a comprehensive review of the field. Her closing words are the keynote of the future: "We need not be great to be effective, but we do need to be consecrated. What He bids us do we can accomplish. The field is before us, and in Him we have infinite resources. It shall be to us according to our faith."

Thursday forenoon was filled with regular business and reports from committees. At the noon hour a most restful and helpful Bible lesson was given by Miss Harriet C. Lamb, of Connecticut. In the afternoon the general organizers told the story of their travel and labor.

Thursday evening all gathered at the parsonage, where the reception committee entertained most graciously. Music and cheer filled the home, and the large company made many delightful acquaintances and renewed warm friendships of the past. The residence, in former years, had been the home of a wealthy Southern family, and there had gathered notable people in honor of Mrs. Jefferson Davis. How appropriate that in the same home Methodism should welcome the women of our nation, now one in altruism, patriotism, and Christian service!

The following day (Friday) we had a practical illustration of this unity. Mrs. Hammond, of Nashville, vice-president of the Woman's Home Missionary Society of the Methodist Episcopal Church, South, came as a fraternal delegate. She told in a pleasing way of the results attained by the Society in her own church, young in years, but comprehensive and far-reaching in its work. Miss Mary Helm, of Nashville, editor of *Our Homes*, the official paper of the Southern Methodist Woman's Home Missionary Society, was also introduced, and spoke of her deep interest and bond of fellowship in this work. On Friday evening she gave a very in-

teresting talk on the deaconess work in her church, reporting three Homes established during the past year, and a demand for helpers which exceeds the supply. Mrs. Donnelly, of Chicago, brought greetings from the Baptist Church. All denominations are coming together in a plan for a unified course of study. Already Miss Guernsey's book, "Under Our Flag," has been adopted and used by many and varied denominations. Dr. R. J. Cooke, editor of the *Advocate-Journal*, conducted the devotional service at the noon hour. One of the pleasantest incidents on Friday was the presentation of a purse of gold by the Society to Mrs. F. A. Aiken, who is completing her twentieth year as recording secretary of the national organization. The president, Mrs. Fisk, spoke tender words of love and gratitude to her who had so faithfully and efficiently given her service to the Society. Mrs. E. L. Albright was made chairman of the committee on Finance, and was greatly cheered at the first meeting by a large increase in pledges for the general work of the Society. More nearly than ever before did the sum meet the expenses of the Society. In later meetings pledges were taken for special lines of work, and at the close the financial outlook was full of promise.

Friday afternoon and evening were filled with an interesting program descriptive of the deaconess work. Mrs. Jane Bancroft Robinson gave a graphic resume of the work during the past quadrennium. Strangely and rapidly had the Lord led the Society in undertaking this line of service. Doors had been opened, prosperity given, workers demanded, until it was impossible to say nay. Unexpectedly and almost involuntarily the work had extended until the Deaconess Homes were scattered all over the nation. Training schools and hospitals have taken their places beside the homes.

Several deaconesses were introduced. No better speech could have been made on "Our Colored Sisters and their Possibilities" than the living personality of Miss Anna E. Hall, our deaconess in Atlanta. She is the result of the Christian training of our Woman's Home Missionary Society, and other delegates like unto her have come from similar Homes. They are going forth to uplift their people and redeem America.

Friday evening Dr. Gallagher and Miss Bancroft told of Rust Hall, Sibley Hospital, and the Training Schools at Washington and Kansas City.

Sunday was a great day. Many pulpits were occupied by the visiting ladies, but most of the delegates gathered in First Church, where Rev. Luther Freeman preached the anniversary sermon. The large audience felt a wondrous inspiration as the pastor vividly pictured "The Man Jesus Sees." Individual worth and destiny came before them with a new meaning. Divine insight into character was revealed. All went away with a feeling of great responsibility for the masses around them, and a sacred privilege in being workers together with God.

Sunday afternoon a children's mass meeting was held, under the leadership of Miss Alice M. Guernsey. It was an inspiring sight to look upon the sea of bright young faces, filling the body of the house and overflowing into the gallery. The little ones gave the rallying cry and waved their flags with true patriotic fervor. A charming exercise was given by them, and many leaders in the varied lines of the work of the Society made real to the children the needs of their departments.

Sunday evening was the anniversary occasion. Mrs. Fisk presided. An abstract of the corresponding secretary's report was read; and the treasurer, Mrs. Geo. H. Thompson, presented her report. Figures may be dull reading, but they are the foundation of the work, and all rejoiced in the excellent condition of the treasury. Debts have yet to be paid, and new work to be sustained, but the dollars are coming more rapidly; and with the supplies counted on a cash value, the receipts mount up to nearly \$400,000. The annual address was given by Mrs. E. L. Albright—comprehensive, strong, logical and forceful, presenting the vast field and urging to greater zeal.

Monday morning the election resulted in re-instating all the former officers. In the afternoon a large excursion visited Lookout Mountain, as guests of the Chattanooga ladies. In the evening Mrs. May Leonard Woodruff gave a charming address on the general work of the Society, illustrated by stereopticon views.

Tuesday was Young Woman's Day, and the

infusion of the youthful spirit into the convention by the younger delegates added greatly to the pleasure of the meeting. The afternoon service opened with an enthusiastic song by the girls from Ritter Home, seventy of whom had come from Athens. They filled the choir loft and the chancel, making a beautiful picture and revealing the need and blessing of such a Home as "Ritter." One of their number offered words of welcome in choice language and ringing voice, showing the "pearls" that are hidden away in the (Southern) mountains. Miss Carrie Barge gave the response, most tender and inspiring. Mrs. Gallagher followed with the "Harvest Festival," participated in by all the girls. As the map of our country, draped with the Stars and Stripes, became dotted with papers bearing the names of our mission stations, we realized that over ninety places were touched and helped by this Woman's Home Missionary Society. Reports from the secretaries of young people's and children's work were full of interest and promise for the future.

The convention held its evening session on Tuesday at Grant University, as the guests of Dr. and Mrs. Race. Words of welcome, of warmest praise for the marked success of Dr. Race, of earnest greeting to the ladies present, were extended by Capt. H. S. Chamberlain, president of the board of trustees. Mrs. Fisk responded in well-chosen words, after which Mrs. I. D. Jones vividly portrayed "The Yesterday and Today of our Society," and Miss Henrietta Bancroft strongly and eloquently gave us the bugle-call for "The Bright Tomorrow." A large number of students were present. As Mrs. Woodruff plead most earnestly in stirring words for the Porto Ricans, and Mrs. Willis followed in tender, pathetic recital of the Japanese and their needs, and Mrs. Park came last with her striking figures and facts about the immigrants, we felt that the world was coming to our doors, and we must hasten to save America if we would make the world one in Christ Jesus.

Wednesday was filled with the closing business of appropriations and reports. Mrs. Claudius B. Spencer brought a warm and hearty greeting from the West, inviting the ladies to hold their next meeting at Denver, which invitation was unanimously accepted.

As the last session adjourned at a late hour, all went away, weary perchance in body, but refreshed in mind, full of gratitude for the manifold kindnesses received, and with a keener desire to have some share in furthering the Master's kingdom.

Avondale, O. Nov. 25, 1903.

COULDN'T FOOL HIM

Doctor was Firm and was Right

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee; and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter, which almost caused my death, the doctor said Postum Food Coffee was the only thing that I could drink, and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee."

"The state of my stomach was so bad that it became terribly inflamed, and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored and my stomach was well and strong, and I have now been using Postum for almost a year. When I got up from bed, after my illness, I weighed 98 pounds; now my weight is 120."

"There is no doubt that Postum was the reason for this wonderful improvement, and I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

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THE TWO FLAGS

REV. E. STUART BEST.

A wondrous sight, a vision bright,
Appears on Bunker Hill:
Two flags are fluttering in the light,
And many hearts they thrill.
Above the crowds, above the trees,
A joyful song they sing;
We hear its murmur in the breeze,
"Peace and good-will we bring."

Above the lofty granite pile
In graceful undulation,
They wave in their own mystic style
The greetings of each nation.
Eternal friendship here and now,
We stand or fall together;
Eternal friendship here we vow
To love and aid each other.

Her crimson cross Britannia bears
Across the storm-tossed ocean,
And with her crowding kindred shares
A jubilant exultation.
"Hail to the mother-land!" they cry,
"Our homage here we render;
Long may her light illumine the sky,
And glory still attend her!"

Columbia with her stripes and stars,
The crimson cross saluting,
Now freed from slavery and wars,
Sends forth her cordial greeting:
"Welcome, ye men of lofty fame,
Of noble reputation,
Ye bear an honorable name,
And honor every station."

These flags were here in days of yore
Midst scenes of slaughter drooping,
The battle's rush, the cannon's roar,
And cruel carnage spreading.
Now right is merging into might,
The dawn the dark dispelling;
The wrong is worsted in the fight,
And peace o'er war prevailing.

Malden, Mass.

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Wilton and North Jay.—All is delightfully pleasant on this charge, with good reports, large congregations, and deep religious interest. Pastor and people are in love with each other. Two have been received on probation, several baptized, and 11 received from probation into full connection. On a recent Sunday, when we were present, 75 came to the communion table—a refreshing from the presence of the Lord. The Epworth League is much alive, fifty being present at the 8 o'clock service on Sunday evening, and a very large percentage taking part. Nearly all went into the public service at 7, and participated therein. Under the labors of Rev. A. T. Craig, the church has flourished greatly the past three and a half years. On church and parsonage \$100 has recently been expended. All bills, including claims of pastor and presiding elder, are paid to date.

Farmington.—Another happy pastor and people—we think no better fit was made last Conference. Rev. J. A. Corey and his wife are doing efficient work. Mrs. Corey has the care of the Junior League (which is more than satisfactory to the young people), and a class in Sunday-school. Indeed, so successful is she as a teacher that one of the officials said to the writer: "We all want her for a teacher." During the six months past Mr. Corey has made 300 calls. Pastoral visiting is, he believes, an important factor in a pastor's work in building

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up the congregation and increasing religious interest. His sermons are highly spoken of as scholarly, systematic, and Biblical. The salary last spring was increased \$150, and up to date only \$40 remain unpaid. There were no unfavorable reports at the quarterly conference.

Kent's Hill and Readfield Corner.—This charge has suffered much from removals by death and otherwise during the past few years—some prominent members, and others not members, but intimately connected with the interests of our church. Since April, 1901, ten members on this charge have passed away. Here is a partial list of the deceased: Sewall J. Hawes, a prominent official, died April 9, 1901; Mrs. Angeline Deuel, mother of Mrs. Dr. Morse, died July 30, 1901; Miss Phronia Robinson, at one time art teacher in the school, a daughter of Rev. Ezekiel Robinson and a sister of Dr. Torsey's wife, died July 30, 1901; Charles Bean died Oct. 22, 1901; Mary A. Hawes died Jan. 23, 1902; Samuel Gove died Dec. 27, 1902; Mrs. Samuel McNear died in September, 1902; Mrs. French, wife of Rev. E. R. French, died June 19, 1903; Mrs. Hannah Fogg died April 27, 1902; Mrs. Almira Farnham died April 9, 1903; Prof. Louis B. Morse, son of Dr. and Mrs. Morse, a very promising young man, died May 23, 1903; B. W. Harriman, a prominent official in the church, died June 5, 1903; Mrs. Sabrina E. Stevens died in September, 1903; Mrs. Newton, wife of Prof. J. O. Newton, a lady beloved by all who knew her, died Sept. 26, 1903. We write this list of the noble dead for the benefit of friends who may have known them, and can appreciate the better the loss sustained within a few years by this charge. The pastor, Rev. W. F. Holmes, during the quarter past, has baptized 3, received 3 into full connection, and one young man on probation. The school is doing well, with 150 students at this term. The president, Rev. W. F. Berry, is very popular with the students, and the ball team is all O. K.

Fairfield and Centre.—The pastor, Rev. G. R. Palmer, reports that since last quarterly conference 5 have been baptized—2 in the Kennebec River, 2 in the church at Fairfield, and 1 in the church at the Centre. Special meetings have been held at Fairfield for three weeks, the pastor being assisted by the presiding elder, and by Rev. A. E. Luce, of Clinton, Rev. C. W. Bradlee, of Waterville, Rev. J. B. Lapham, of Oakland, and Rev. H. E. Dunnaek, of Augusta. The latter exchanged for a Sunday with Mr. Palmer, who had the privilege (which was a pleasant one) of renewing old acquaintance with former friends during his pastorate at Augusta. The meetings resulted in much good to the church, and created some special interest. At the Centre a new furnace has been placed in the cellar and a drain dug. These improvements, with the pulpit set previously put in, make the church comfortable and pleasant, and in better condition than for a long time. The pastor and his wife enjoy their calls among the people very much, and the people fully reciprocate the feeling. The church property at Fairfield and Centre has been greatly improved since the coming of the present pastor three years ago last spring. Finances are up to date.

Personal.—Presiding Elder Southard and his wife, on Nov. 8, passed their 39th wedding anniversary. As the date came on Sunday, and his appointment would take him from home, the pastor of the church at Waterville, Rev. C. W. Bradlee, kindly and cheerfully consented to be the presiding elder for that day, and permit the elder to be pastor of his church that length of time, which was a great privilege and pleasure. We are very thankful to Mr. Bradlee, and especially to Mrs. Bradlee, who had the thought that it would be a pleasure to remember us on our wedding anniversary with a substantial offering in the form of gold coins, which she was instrumental in gathering, and sent to us on the evening before by her husband. We tender our sincere thanks to her and to the donors for their tokens of love. C. A. S.

W. F. M. S.—The Augusta District Woman's Foreign Missionary Society held its annual convention at Waterville, Nov. 5, the president, Mrs. G. R. Palmer, presiding. The devotional exercises of the morning were conducted by Presiding Elder C. A. Southard. After reports from recording secretary and treasurer and appointment of committees, an address was given by Mrs. Palmer, who spoke of our increased opportunities and obligations. A cordial welcome

was given the convention by Mrs. C. W. Bradlee, and Miss Lapham, of Oakland, responded. The report of the corresponding secretary, Mrs. Canham, was very encouraging. A full and interesting report of the New England Branch annual meeting was given by Mrs. Palmer. Encouraging reports from the auxiliaries were made by the delegates present. A very interesting letter from Miss Kneeland, our missionary in South America, was read by Mrs. Perry, of Hallowell. Noonday prayer was offered by Mrs. Moore. A tempting lunch was served by the Waterville ladies in the church dining-room.

At the afternoon session devotional exercises were conducted by Rev. C. W. Bradlee. The address was by Mrs. Laura Wheeler Moore, of Bassim, India. A pleasing solo was rendered by Miss Lapham. Mrs. G. D. Lindsay made an earnest plea for subscribers to the *Woman's Missionary Friend*. The entire board of officers was re-elected. Rev. G. R. Palmer pronounced the benediction, and the convention adjourned, all feeling that a very pleasant and profitable day had been passed.

FANNIE BARTON ROGERS, Sec.

Lewiston District

Andover.—The parsonage has been improved to the value of \$50, and a dozen dollars or more have been otherwise expended on the church property. Rev. B. V. Davis closed his labors, Nov. 1. So many of the men are in the woods in the winter, and so much extra work falls to the lot of the women, that it does not seem practicable to keep the church open. The pastor is fully paid, and the elder is paid his full claim. The church is out of debt, and the property is in fine condition. Another year, with some missionary appropriation, and with the right man to lead, we have reason to think that the good work done this summer will be conserved and advanced.

Buckfield.—Rev. E. F. Abercrombie has accepted a professorship in Walden University, Nashville, Tenn. He and his family had greatly endeared themselves to the people. Rev. J. C. Prince, a local preacher of Roxbury, Mass., supplied Nov. 1, and we hope arrangements can be made for him to continue the remainder of the year.

Denmark.—The church has been papered, both walls and ceiling, in fine style, at an expense of \$75. Rev. A. H. Witham paid the bills. Rev. G. J. Palmer is pleasantly settled in Mr. Witham's farm-house. The six children find good schools, and are quite a factor in the work of the church. On Sunday, Oct. 18, we had a reopening. The pastor preached an excellent sermon in the morning, and the elder held forth in the afternoon. We predict good things for this charge.

North Conway, N. H.—This charge has been connected for the last three years with Bartlett. The arrangement was not satisfactory to either place; so while they had very able preaching and faithful pastoral work, the charge did not prosper. Now things are changed. We were with this people, Sunday morning, Nov. 1. More than 70 were present, and 48 were in the

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Sunday-school. The school has been graded, has adopted our own literature, and has added largely to the library; it has a Cradle Roll, and is at once to have a Home Department. The Epworth League has been reconstituted. The increase at the regular preaching service, both morning and evening, is remarkable, and this has not been from tourists, but from the residents. Rev. C. L. Banghart, the pastor, has recently preached special sermons to teachers, and to parents and children, etc. Electric lights have been put into the parsonage, and money has been raised to put them into the church. The salary has been advanced from the estimate at the first quarterly conference, and finances are up to date. Mrs. Banghart is a fine soloist, teacher, and worker.

Intervale and Bartlett, N. H. — Rev. G. C. Andrews and wife are very happy in their work. A fine class of summer visitors comes to this famous resort. Mt. Washington, the "Crown of New England," and the others nearly as grand, with the beautiful Intervale, form a charming and inspiring environment. Most of the landlords of these great hotels are churchgoing people, and their guests are like-minded. From one to seven clergymen of different denominations are in the audience. Occasionally they preach. Mrs. Margaret Bottome took charge of one evening service. Instead of a dissipation of spiritual life in the summer, there is a deepening. The Sunday-school is doing well. New singing books have been purchased. At the parsonage the old chimney has been taken down and a new one built, and a fine furnace has been placed in the cellar. New paint and paper have also been put on. The pastor is paid to date, and the elder nearly in full.

Conway, N. H. — Here all the interests of the church are carefully conserved by its devoted and faithful pastor, Rev. T. P. Baker, with the co-operation of a loyal people. The study of the Bible and the catechism are promoted; Bishop Mallieu's new book, "The Fullness of the Blessing," has been circulated. A lawn party and a harvest supper were pleasant social occasions without any doubtful features. The young people are not only in training on religious, but also on industrial, lines. The Sunday-school has an average of 65. The removal of Mr. H. D. Davis, the very efficient chorister, is a great loss. Finances are up to date. Valuables have been sent to the Deaconess Home in Portland. At the Centre things are moving finely. Geo. Petrie is the Sunday-school superintendent, and the school was never more prosperous. It has a Home Department and a Cradle Roll. On Monday evening, Nov. 2, we preached to a fine audience at South Conway, and they made a generous offering.

Ministerial Association. — The session was held at Beacon Street, Bath, Oct. 26-28. Rev. Hosea Hewitt and people provided very generous hospitality. Rev. Felix Powell and Rev. Geo. A. Martin preached excellent sermons. We were not present during all the session.

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but the papers that we heard were able, and we received good reports of the others. The fruit of this meeting ought to be gathered in improved methods of work, and in a new devotion to God. Resolutions were passed against nullification of our prohibitory law, and against resubmission. Seventeen preachers from the Lewiston District, one from the Augusta District, and two from the East Maine Conference, were present. Rev. A. W. Pottle presided until the elder arrived.

Our Conference Session. — Several have expressed an earnest desire for a postponement to a later date than March 30. In our judgment there is no sufficient reason why our year should be shortened so much and our work so greatly crowded. If no Bishop is at liberty in April, some one of us can preside! See? And there are enough of us who are willing to be delegates to the General Conference, even if we do have to hurry up to get ready!

Personal. — Rev. G. J. Palmer, of East Denmark, Me., has been a very successful evangelist, and will be glad to assist neighboring pastors.

Rev. W. T. Chapman, of North Hartford, Conn., is also open for engagements. We heartily commend these brethren. A. S. L.

NEW HAMPSHIRE CONFERENCE Manchester District

Sunapee. — This church celebrated its semi-centennial, Oct. 18-21. Sunday morning the presiding elder preached to a large congregation. Revs. W. C. Bartlett and L. W. Prescott, former pastors, were present and assisted in the service. In the evening the sacrament of the Lord's Supper was administered. The pastor, Rev. G. N. Dorr, was assisted by Revs. L. W. Prescott, W. C. Bartlett, J. H. Trow, and Edwin Hitchcock. This was followed by an old-fashioned love-feast. Tuesday evening the usual prayer-meeting was held, and some of the former pastors and a goodly number who had once been members, but are not now living here, came back to take part in and enjoy this meeting. Wednesday evening was observed by a banquet, under the auspices of the Epworth League. During the evening an interesting historical address was given, and Dr. Young presented to the church a number of pictures of historic interest to this people.

Milford. — Our church at Milford did not forget that the year 1903 marked its fiftieth anniversary, which was observed Oct. 23-25. Friday evening, Oct. 23, at 6.15, a complimentary banquet was given to ex-pastors, members and friends. At 7 o'clock ex-pastors and their wives held a reception. At 7.30 services were held in the church. The pastor, Rev. C. W. Martin, spoke words of welcome. Rev. O. S. Baketel,

D. D., made the address of the evening, his subject being, "The Essential of Life." Miss Grace M. Law, of Nashua, was the soloist. Saturday evening Rev. Edgar Blake, of Manchester, gave an address upon, "The World's Need of a Saviour." Miss Hazel Farnsworth, of Milford, was the soloist.

Sunday morning, Oct. 25, the people gathered at 9.30 for a love-feast, and at 10.30 the pastor preached a historical sermon. Mrs. W. T. Boyd, of Nashua, was the soloist. The Epworth League held a rally service at 5 P. M., the young people of the Baptist and Congregational churches uniting with them. Mr. P. E. Call, superintendent of Dover St. Mission, Boston, had charge of the meeting. Mrs. Edith Cheyne, of Milford, was the soloist. At 7.30 a union service was held, the Congregational and Baptist churches uniting, and their pastors taking part in the services. Presiding Elder Hitchcock gave the address, upon "The Growth and Influence of Christ's Church on Earth." Mrs. W. T. Boyd, of Nashua, and Mr. B. L. Randall, of Milford, were the soloists. The pastor has published a beautiful historical souvenir. In it appear pictures of the exterior and interior of the church and a splendid one of himself.

Clarendon. — The work in this charge is moving steadily in the right direction. At the third quarterly conference the pastor/Rev. C. C. Garland, reported an increased interest in the means of grace. Six have asked for prayers during the last few weeks. The superintendent of the Sunday-school reported 200 members, with an average attendance of 122, not counting the Home Department and Cradle Roll. Goodrich's series of maps have been secured for the school. The collection to pay for the maps was \$22.50, leaving \$7.50 to use for Sunday-school books. Oct. 11 was Rally Day, with 186 present. The president of the Junior League reported a membership of 46, with an average attendance of thirty, and the largest number present 43. The treasurer's report showed that there would be no "agony" Sunday. The parsonage is being improved by putting in gas and electric bells. The quarterly conference voted unanimously to instruct the pastor to invite the Annual Conference to meet there one year from next April. Rev. Dr. L. B. Bates, of Boston, is assisting the pastor in a series of pentecostal services.

Keene. — At the third quarterly conference 21 members of the official board were present. The reports showed the church in good condition, financially and spiritually. Sunday, Nov. 8, 22 members of the senior department of the Sunday-school expressed a desire to become Christians.

Marlboro. — This church edifice has been greatly improved by raising it up and putting a large vestry under it. The expense for this

work is \$1,400, and more than \$1,200 of the pledges have been already paid. E. H.

N. E. SOUTHERN CONFERENCE

Norwich District

South Manchester. — Rev. E. S. Dunham, of Delaware, Ohio, has been assisting the pastor, Rev. W. F. Davis, in evangelistic services. Afternoon and evening meetings were held for ten days, with a deep and constantly deepening interest. The people were captivated by the clear, pungent exposition of the Word of God from this strong and sweet-spirited preacher of the whole Gospel. Many were led into the rich experience of perfect love, and several were converted. Because of a previous engagement Mr. Dunham was obliged to leave; otherwise the church would have insisted on a longer tarrying here. The foundation has been laid for a greater work, and pastor and people are pushing the battle with large faith for permanent results. The pastor says: "Any church that is favored with the assistance of this man of God will be wonderfully blessed. The manner in which he presents the possibilities of Christian holiness, as a personal experience, produces a profound conviction upon the people, whether believers or unbelievers. The church needs more such evangelists, able to distinguish between the true and the false."

East Hampton. — Presiding Elder Bartholomew recently assisted the pastor, Rev. N. C. Alger, in special meetings. The community was greatly stirred, some were converted, others convicted, and the pastor is continuing the meetings with good hope of further results. A Home Department and a Cradle Roll have been inaugurated by the pastor's wife, and a missionary society will soon be organized. The church has recently been painted on the outside and otherwise improved.

Hazardville. — Nov. 1, the pastor, Rev. R. E. Smith, baptized 11 adults, received 17 on probation, 5 into full connection, and 3 by letter. These results are the first-fruits of personal effort. A series of Sunday evening sermons on the Lord's Prayer are listened to with interest and profit by increasing congregations.

Neighborhood Preachers' Meeting. — A season of delightful fellowship was enjoyed by the members, Nov. 9, as the guests of Rev. and Mrs. R. E. Smith, of Hazardville. Rev. G. W. Elmer, of Wapping, gave a very interesting address on, "The People of Japan: Their Manners and Customs," which was greatly enjoyed. A bountiful dinner, served by the genial hostess, was attacked in a manner that left no need of a motion to attest the appreciation of the guests. The next meeting will be held in January, with Rev. and Mrs. F. C. Baker, of Thompsonville.

Personal. — The sad tidings that our honored and beloved veteran, Rev. J. T. Benton, was no longer with us, carried grief to many hearts. Though he was personally unknown to many of the younger preachers of the Conference, the men of Norwich District had met him often, by reason of the frequency with which the district Ministerial Association has enjoyed the hospitality of the Atlantic Church. On these occasions Mr. Benton's home was always thrown open to the brethren, and his fatherly greeting came to us like a benediction. "We shall meet, but we shall miss him." — SCRIPTUM.

Providence District

Attleboro. — An interesting and profitable series of extra services closed recently. Neighboring pastors aided the pastor here, Rev. J. O. Randall.

Providence, Broadway. — Rev. F. W. Coleman, pastor, conducted a two weeks' series of meetings that resulted well. He was assisted by near-by ministers.

Bristol. — The improvements here have been completed, and an increased interest in the

work in all departments is evident. Rev. W. Lenoir Hood is pastor.

Drownville. — Rev. J. W. Caughlan, supplying here, is greatly bereaved in the loss of his wife. Mrs. Caughlan died in the West while they were on a visit to relatives. She leaves a boy of two years.

Hingham. — Rev. E. H. Tunnelliffe, supplying here, is very much liked by the people, and the audiences are constantly increasing. Prior to his coming this pulpit was supplied by students. The church very much enjoys having a resident pastor. The work prospers.

Holbrook. — The edifice has been painted within and without, and the walls of the auditorium have been refrescoed. All bills are paid and the laying of a new carpet, all paid for, will soon be accomplished. The church thrills with new life, and everything is well cared for by the pastor, Rev. E. W. Bureh, who is continuing his studies in Boston University and expects to graduate in two years. His course was interrupted by a difficulty with his eyes, which yielded finally to treatment. He is a fine scholar, and the church in New London, Conn., his home, may well feel proud of him. He was converted there during the pastorate of Rev. A. J. Coultas.

Hope. — The vestry has been repainted and frescoed, and the seating has been given special attention, so that the whole interior has been brightened up effectively. It makes a very nice meeting place now, and the pastor, Rev. J. N. Geisler, is to be congratulated for this, another element in his successful pastorate here.

Hull. — Rev. F. J. Follansbee is filling his second pastorate of this church. His first was in 1892-3. The edifice has been recently repainted and the roof resingled.

North Easton. — Repairs on the edifice are in progress, including the refrescoing of the auditorium. Rev. P. M. Vinton, the pastor, is highly appreciated.

Phenix. — The improvement on the edifice here projected will cost from \$1,500 to \$2,000, and will include a thorough repainting both within and without. Rev. Joun McVay is enjoying a very successful pastorate.

Portsmouth. — Everything is going smoothly and pleasantly here under the wise direction of the pastor, Rev. O. M. Martin. There is prospect that some special work will be begun before long to increase interest in the Christian life. Sunday audiences are good and conditions are favorable to a revival.

Newport, Thames St. Church. — The Swedish Methodist Church united with this church in an evening service recently. The customary union Thanksgiving service of this and First Church had been arranged for, and the meeting was to have been held here on Wednesday evening before Thanksgiving Day; but the United Congregational Church sent out an earnest appeal to all the churches (Protestant) of the city to merge their denominational services this Thanksgiving Day in one great service in their edifice. The pastors and churches have very generally agreed to the plan.

Providence, Mathewson St. — Rev. Dr. C. M. Melden has been elected president of the State Sunday-school Association. Everything in this church is moving along successfully.

Providence, Washington Park. — The \$5,000 mortgage note held against this property yet has been re-placed at a lower rate of interest.

Mansfield. — On the first Sunday in November the pastor, Rev. W. T. Johnson, received 2 by letter. In the special meetings there were several seekers. All the interests of the church are receiving careful attention. Congregations are reported to be on the increase constantly. Much pastoral work is being done.

Foxboro. — The work here is attended to by the pastor, Rev. W. T. Johnson, who also is in charge of Mansfield. The extreme discouragement of last year which culminated in voting to discontinue services has passed away, and a new era seems to have dawned. Mr. Johnson's enthusiasm has been contagious, and conversions in the services have occurred. The interest is increasing. A church edifice may materialize before long, according to floating rumors.

East Mansfield. — The old mother church of this section is putting on a renewed and attractive appearance in the improvements now in progress on the edifice. Rev. E. A. Hunt is

supplying here his sixth year with great acceptance. Presiding Elder Coultas is engaged to preach the reopening sermon, Nov. 22.

Providence, Asbury. — While the pastor, Rev. R. M. Wilkins, was away on his summer vacation, the meetings were left in the hands of Rev. Joseph Taudvin, a local preacher, Mr. George E. Baker, a member of the official board, and Mr. Robert McDuff, president of the Epworth League, who looked after them faithfully. One Sunday evening, as the collection was announced, a lady arose and said: "I am weary of sin. Pray for me." Everything stopped at that point. She was invited to the altar, and there gave herself to Christ. The collection was then taken, and the meeting went on with power. This spirit of revival still continues. Oct. 4, 2 were received into full; and on Nov. 1, 5 were baptized, 7 received in full, and 3 on probation. All departments of church work are going steadily on. Mr. William H. Phillips, secretary of the Sunday-school, has been obliged to take a trip to Denver, Col., for his health. The old chandeliers in the vestry have been replaced by two new arc lights of the latest improved pattern, and a new arc light has been placed over the main entry way leading to the vestry — a much-needed improvement. A fine new bulletin board has been placed in front of the church, giving pastor's name, residence, and all church services, with a large slate in the centre for notices of extra services. Mr. George E. Baker, one of the committee, has been instrumental in bringing these improvements about. Nov. 2, the Epworth League, under the direction of the Social department, held a social at the home of Mr. Miner in the town of Lincoln, and were conveyed thither in a four-horse barge. In October the Ladies' Aid Society held their annual harvest supper, which was very largely attended, the social hour being a pleasing feature.

Providence, Hope St. — At the communion service on the first Sunday in November, 2 were received on probation and 4 by letter — one from the Episcopal Church. At the third quarterly conference the pastor, Rev. Kenneth C. Miller, announced his intention of asking for a new appointment at the Annual Conference. The pastor reported that the last dollar on the church debt would soon be paid.

Newport, Middletown. — The harvest concert was unusually interesting and the decorations were very effective. A full program of recitations and music was given. An address was made by Miss Nellie Wood, superintendent of the Deaconess' Home, Providence, after which an offering for the "Home" of \$25 was made. All the vegetables used in the large display were also donated to the same object. Rev. A. W. Kingsley has an extremely satisfactory

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Newport Methodist Social Union.—The October meeting was held in the First Church, with a large and enthusiastic attendance of members and friends of the Union. Ample justice was done the fine collation served, after which the president, Dr. Frederick Bradley, in a felicitous way spoke of the interests common to the churches represented and of the substantial gain in the treasury balance. Rev. O. M. Martin, of Portsmouth, was present by special invitation and spoke briefly in a humorous vein. Before introducing the speaker of the evening Dr. Bradley alluded to the immense increase of population in Boston when the various schools there open in the fall and afford opportunity for advanced study. He deemed it a high honor to have any part in the instruction—he is a lecturer in Harvard on dentistry—of those thus studying, but he envied a man like the speaker of the evening, Dean Buell. He, however, envied more those students privileged to be under such an instructor as the Dean. The announced speaker, Dr. Buell, now a member of this Annual Conference, received a flattering ovation, and proceeded to give an exegesis of Philemon, or, "A New Testament Gem." It is one of the most entertaining and profitable of lectures. It abounds in striking passages of both wit and pathos. Laic and cleric alike should hear it. Presiding Elder Coultas, the guest of the evening, made a brief and telling speech, and both speakers received prolonged applause. The music of the program was furnished by the choir of the Middletown Church, and elicited much commendation. The January meeting will be held in the Thames St. Church.

Providence, St. Paul's.—This church observed an "Old Home Week," together with the fiftieth anniversary of the Sunday-school, Oct. 18-23. Sermons or addresses were delivered by Presiding Elder Coultas, also Revs. E. F. Studley, T. J. Everett, U. H. Ewer, W. S. McIntire, and A. Anderson. All of these, except the first two, were former pastors, and Mr. Studley had been a member of the church and chief organizer of the Epworth League. The attendance was large, many former members coming from far and near. Reminiscences were related to the profit of all, and a general spirit of cheerful activity has resulted. A new piano is being bought by the Sunday-school, and a plan is being successfully worked whereby \$300 or more per year will be paid on the mortgage debt.

District Ministers' Meeting.—This meeting, held in Mansfield, was of unusual interest and attendance. The entertainment was royal both on the part of the pastor, Rev. W. T. Johnson, and his loyal church. It is quite impossible to repeat here the many expressions complimentary uttered by the ministers as the program was afterward reviewed. Dr. Marcus D. Buell, of Boston University School of Theology, gave a critical and splendid address on "Modern Methods of Defending the Faith." This was followed Monday afternoon by a paper on "The Sainly Calling," by Dr. James Mudge. At the close Presiding Elder Coultas led a spiritual service of great power. In the evening service Dr. Mudge addressed the meeting on "Convention Echoes," and Rev. S. E. Ellis gave a fine report of the recent Philadelphia convention in the interest of missions. Tuesday morning Rev. P. M. Vinton spoke for an hour and a half on "The Great Preachers I have Heard." It was the greatest effort heretofore credited to him in this Conference. The ministers present would not let him stop at the expiration of his allotted time, but urged him on until he had rounded out his magnificent address. It will never be forgotten by those who heard it. Aptly following this came an address by Dr. Simon on "Our Fund for Superannuates."

In the afternoon a discriminating paper on "The Recrudescence of Edgar Allen Poe" was read by Rev. W. H. Butler, and a paper on "Reconstruction of the Sunday-school" was given by Rev. L. G. Horton. The afternoon culminated in a discussion on, "How can We Improve our District Preachers' Meetings?" opened by

the presiding elder, Rev. A. J. Coultas. The "Social Mission of the Church" was the topic of Prof. J. M. Barker's address at the concluding service in the evening. A feature of other meetings not on this program was, however, introduced at the banquet in Masonic Hall given Tuesday noon by the church in honor of the visiting clergymen. Presiding Elder Coultas acted as toastmaster, and besides members present he called on clergymen of the local Congregational and Baptist churches who by their fraternal speeches added much to the success of the affair. KARL.

New Bedford District

Fairhaven.—The Epworth League of this church sent its pastor, Rev. M. B. Wilson, and gave one-half of the expense of another delegate, Mr. S. F. Bumpus, to the great International Epworth League Convention in Detroit. On a recent Sabbath the pastor received into the church 5 from probation and 1 by letter.

Wareham.—The many friends of Rev. E. E. Phillips and wife sympathize deeply with them in the death of their son, Hobron. He was an unusually bright and lovable child. The funeral services were held at the Methodist Church, conducted by Presiding Elder Ward. Music was furnished by the East Wareham quartet. The beautiful floral offerings included tributes from the Sunday-school and Epworth League. The burial took place in the cemetery at Sagamore.

Little Compton.—The annual moose and venison supper took place on Nov. 5. The menu included all the "fixins" which go with a turkey supper, chicken salad, fruit, etc., and was served in fine style. The pastor, Rev. E. F. Clark, accompanied by two of his parishioners, Messrs. A. T. Seabury and B. B. Gray, had been on a hunting trip to Maine and had secured the material for the supper. Mr. Clark is a veteran woodsman, as well as a most accomplished preacher, of more than thirty years' experience, during which he has made annual autumn visits to the Pine Tree State. The decorations of the vestry were, in part, the magnificent antlers of an immense moose captured by Mr. Clark in 1902 (the spread of the antlers being 58½ inches), the heads of deer, and a caribou. At the conclusion of the supper the large audience assembled in the auditorium of the church, when an interesting program was rendered, including an address of welcome to the pastor upon his return, by Miss Mabel Wardell, to which he responded in a happy vein. Mrs. Walter Bullock sang very effectively; a piano duet was rendered by Misses Nellie and Effie Allen; Miss Louise Howard recited, and showed herself a fine elocutionist; and little eight-year-old Mamie Silveria sang to the delight of everybody. Then came speeches by Rev. Mr. Burton, of the Congregational Church, Robert F. Raymond, Esq., of New Bedford, who is counsel in an important will case of the town, and A. T. Seabury, who gave a graphic account of the recent hunting trip. Pastor Clark is held in high esteem in this as in every other church which he has served.

Bryantville.—The changes recently made in the Bryantville church have been completed, and on the evening of Nov. 18, the handsome little church was rededicated in the presence of many from the town and other parts of Plymouth County. The work done comprises the thorough renovation of the audience-room, and the addition of a large vestry with complete kitchen conveniences. The changes have been planned and carried out under the direction of a committee consisting of the pastor, Rev. R. S. Cushman, Herman Seal, Mrs. E. A. Perry, Mrs. C. E. Keene, and Mrs. P. S. Damon. The addresses were delivered by Presiding Elder Ward, a former pastor of the church, and Rev. Lewis B. Bates, D. D., a native of the town. The pastor gave an account of the work. Nearly all the cost of the improvements has been paid. Pastor Cushman is very popular in the society and in the town. He is a graduate of Wesleyan University, and this is his first charge.

Middleboro.—Nov. 1, Rev. Eben Tirrell, the pastor, received into the church 5 by letter, 5

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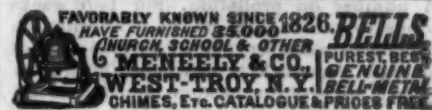
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from probation, and 3 on probation, and baptized 3. The largest attendance of the year has been recorded in the Sunday-school during the past few weeks.

Acushnet.—On a recent Sabbath, the pastor, Rev. J. W. Annas, called to his help a former pastor, Rev. H. H. Critchlow, now of Fall River, who spoke on "Work, Worship and Fellowship," then administered the holy communion to a large number of communicants, after which the marriage of Mr. Harlow T. Sherman and Miss Mary L. Hathaway took place, the pastor being assisted in the service by Mr. Critchlow. A very large audience was present for the services and to witness the ceremony.

Provincetown, Centenary.—Rev. L. H. Massey, the pastor, remained at his post during the summer season, and the work has prospered. In spite of meetings held by outside, so-called "holiness" people, first in the homes of some of the members of the church and other families of the congregation, and then in a hall—in which five members and three probationers, with some others who had committed themselves to the service of Christ, voluntarily left the church and its services—the average attendance at the class-meetings and the prayer-meetings shows an increase over the previous quarter. In August, at the height of the summer season, meetings were held in the church one week for the purpose of presenting the vital themes of the "Depavity of the Human Soul," "Repentance for Sin," "Regeneration of the Human Soul," and "Entire Sanctification." The congregations were good, the pastor being aided by Rev. G. A. Grant, of Taunton, who gave a Bible reading on the last-named subject, which shed much light on the minds of his hearers. The pastor has recently taken a vacation over one Sunday attending the State Sunday-school Convention at Brockton and the District Preachers' Meeting at Fairhaven. Nov. 1, he received 5 young people from probation into full connection in the church. On Sunday evening, Nov. 8, Presiding Elder Ward preached a fine sermon and administered baptism to Lucius Henry, infant son of the pastor and his wife, and on Monday evening held the third quarterly conference. The pastor and people are working harmoniously together, and are hopeful of success in the Master's work. MELIOR.

VERMONT CONFERENCE

Montpelier District

Mechanicville and Outtingsville.—Nov. 1, 2 persons were baptized and received on probation at Outtingsville. Several dollars have been expended in repairs upon church and parsonage property at Mechanicville. Pastor Bennett is optimistic, and we have reason to expect a good year here.

Barnard and East Barnard.—The middle of October Rev. A. M. Walker withdrew from the membership and ministry of the Methodist

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Church, thus creating a vacancy in the ranks here. Rev. Wesley J. Wilkins, a member of the New Hampshire Conference, has been secured to take up the work for the remainder of the year. Reports from the charge indicate that our people are already highly appreciating his services.

Wardsboro.—Rev. G. W. Campbell began special evangelistic services, Nov. 1. He is being assisted by an old-time friend from Massachusetts, who is a member of the New England Conference. At this writing no report of the success of the work is at hand.

South Londonderry.—Rev. E. A. Whittier, the evangelist, has been holding services with the Methodist and Baptist churches here. As a result of a two weeks' series of meetings over fifty persons have asked for prayers, and a large per cent. of this number have been hopelessly converted. Our church will receive a good number on probation. For two weeks previous to the coming of the evangelist the pastors held special services in various parts of the charge. The work is being continued with the help of some of the pastors in neighboring charges and by the presiding elder. During the meetings Rev. A. G. Austin, of West Fairlee, rendered assistance for a few days.

W. M. N.

St. Johnsbury District

East Burke is prospering. One side of the church has been shingled, and a better showing than usual is made on the salary to date. Prompter payments here, as at several points, would be creditable.

J. O. S.

EAST MAINE CONFERENCE

Bucksport District

Reopening at Columbia Falls.—Notwithstanding the fierce snowstorm of Nov. 7, the reopening of the church was carried out next day. It was impossible to have large congregations, but it was pleasant overhead, and a good day was had. Columbia Falls feels justly proud of the Methodist Episcopal Church in that village. It is a beautiful edifice and has one of the prettiest auditoriums in our Conference. The improvements have cost some \$3,100, and consist of excavations for furnace, a new furnace, acetylene plant for lighting, steel ceiling throughout, new foundations and floors, new carpet, altar rail, pulpit, pews, etc. Memorial windows fill every available place, the most costly window being a circular one, the gift of Mrs. O. A. Goodwin in memory of her husband, who died while pastor of this charge. [A detailed description of this window appeared in the HERALD of Oct. 21.] Very few men could have accomplished what Rev. N. R. Pearson has in so short a time. Revs. E. H. Boynton, C. E. Petersen, and E. A. Carter were present at the reopening, besides the pastor and presiding elder. Over \$1,200 was raised; about \$1,000 remained unsubscribed. This may be largely or wholly covered soon.

West Tremont.—We had to get along here without the pastor, Rev. A. P. Thompson, as he had secured a good job of work elsewhere, by which he hopes to obtain money for the purpose of attending school. Such charges and such self-sacrificing preachers make the presiding elder's heart ache. West Tremont needs help, and Rev. A. P. Thompson needs help. He is not lazy. Some think he puts too much into the church; but only God can know. It ought to be possible to get some of God's money for such cases. We had a pleasant service, and cheered the people on all we could. We put in a second night on Gott's Island, another part of this charge, going thither in a little rowing skiff that carried the mail. The people were glad to see us, and we enjoyed their homespun hospitality and seeming hunger for the Gospel. They will be lonesome this winter, as many of the houses are to be closed and nearly all the young people are going away. We are glad to report that a fine group of them will attend Bucksport Seminary. We had a dreary day after leaving Gott's. We got off for Bass Harbor in a row-boat in the rain. On reaching that place we learned that it was doubtful if the "Monhegan"—bound for Stonington—would land at Bass Harbor, so we took open stage for South West Harbor. It was still raining, and we had no umbrella; and the driver was equally well equipped. At South West Harbor the wharf is fully a half-mile from post-office. We were too cold to ride farther, so we walked, the rain still falling. We waited in a cold waiting room

from 10.15 A. M. till 3.30 P. M., expecting any minute that our boat would arrive, and not daring to leave to secure dinner up town. At 6.30 we were glad to be greeted at Stonington by our pastor and old-time friend, Rev. Joseph Jackson. We relished our supper!

Stonington.—An old reading-book of our school-days had a piece entitled, "Summer," and began, "Things are working, these June days," etc. Things have been working at Stonington since Rev. J. Jackson dropped down there. It was a dark night we were there, and the young brief winter had rendered roads and walks very disagreeable; nevertheless we found a good audience awaiting us, and felt at once the changed spirit of the people. A male quartet assisted in the singing. Plumbing has been done for the church, floors have been leveled, doors will now open and shut, and soon painting and other improvements will be in progress. Best of all, Mr. Jackson has great hopes of reporting the entire debt on this property paid off by Conference time. This will be a great victory. It will be remembered that we reported this enterprise dead and buried, but said we believed in miracles and that we hoped to see it arise some day yet. We have felt very reticent about the matter much of the time since then, but it really looks as though we may report the resurrection. Let everybody hold his breath. We will report later—unless we shouldn't feel like it. Insurance to the amount of \$1,500 has been placed on the church.

South Deer Isle.—This point, like Stonington, is in first-class heart. Bills are all paid, with money in the treasury. A large congregation was out on a dark night. People came from two to four miles and one man came seven miles (each way) to service. A man who could not preach some, with such surroundings, ought to go out of the ministry. The Sunday-school is the largest in years. Twenty-five dollars' worth of Sunday-school books have just been ordered from C. R. Magee, our genial book agent at 36 Bromfield St., Boston. Four were received by letter here. Insurance on the church is being arranged for.

Swan's Island.—We were a little anxious, in going to Swan's Island, as to whether the expansion here, under Rev. Joseph Jackson, would be found to have permanency; but we were delighted over the way our new man, Rev. J. B. Aldrich, has met the demands of the place and is holding the advance firm and strong. We spent part of our time in the very interesting, well-ordered household of the pastor, and the remainder in our old stopping place with the family of Horace Stanley. Fine congregations greeted us here, and there is a good spiritual interest. Mr. Aldrich has received several into the church lately. All bills are paid to date, with money in the treasury.

Odds and Ends.—Rev. S. O. Young, of South Orrington, reports the election of Arthur King as lay delegate from his charge, with Julia True as alternate. Mrs. True is the widow of Rev. Daniel True, a former member of this Conference. Mr. Young also reports the death of Mr. Mark Hatch, one of the trustees of South Orrington Church.

Rev. E. M. Smith, of Pembroke, sends a cheery letter indicative of progress: \$300 expended in new furniture for parsonage; \$150 collected towards remodeling the chapel in the spring; an Epworth League organized. A nice pulpit set has been donated by Robert Clark and his wife. One Sunday-school that usually hibernates through the winter has resolved to push through this year.

Rev. C. F. Beebe, of Searsmont, sends us a very pleasing letter telling of success and rejoicing in God, reception of probationers, etc.

Rev. J. W. Price, on Alexander Circuit, announces one conversion at Wesley, 2 baptized, and 3 received in full.

I hear that Rev. C. Garland, of Hampden, has a new girl. She isn't big enough to do much yet, but I understand he proposes to keep her till she grows up. God grant he may! There is nothing quite equal to a girl—especially when one already has three boys.

Rev. J. W. Hatch is the first man to send in the balance of the elder's claim for the entire year. He also has his benevolences well in hand. He begins early, is methodical, "stays by the stuff," and brings things to pass. "A clear case." "Nothing against him."

Rev. J. M. Traumer is preaching to large congregations. He is also giving attention to im-

provements—a new chimney, new song-books clearing up old bills, etc. FRANK LESLIE.

Bangor District

Corinna and Stetson.—A Sunday visit finds the people pushing the work with courage. A good reduction is being made on the church debt. The faithful at Stetson are maintaining the work with substantial vigor.

Newport.—A Sunday evening here, though at the close of a very full day, was delightfully spent. The finances are in an unusually good condition. The collectors in a day or two after Nov. 1 expected to report all bills paid to the end of the second quarter. The work is steadily adding strength. Mr. E. F. Rowe's family are plunged into deepest grief by the death of their only son in a street car accident in New York.

Carmel.—Carmel, Levant and North Newbury constitute a large territory to be worked by one man. Rev. J. W. Price is faithfully devoting all the strength possible to this work. His son's rapidly failing health and helpless condition require much of his time and strength. The small-pox scare out the congregations at all points.

Bangor, Grace Church.—The work here is being steadily pushed. Good words were spoken of the pastor and his work. Sunday-school, Epworth League, and Junior work are being carefully looked after and are doing great good.

East Corinth.—Two evenings were given to revival work at East Exeter. A good degree of interest is manifest. Some have started for the kingdom. Pastor Alvey is proving himself a devoted worker and deserves to succeed.

Orono.—The elder faced a good congregation, Nov. 15. The musical editor of the new Hymnal presides at the organ. Fourteen have recently joined the church. During the year past a thousand dollars have been raised above the running expenses, and the benevolences have been increased.

Oldtown.—Pastor Cook is showing himself a good worker, readily adapting himself to a new appointment in the middle of the year. The small-pox situation, with numerous vaccinations, has cut into congregation and Sunday-school, but it is hoped the worst is over and better times in all respects are looked for. Sunday-school, Epworth League, Junior League, and other activities of the church are well organized. BRIGGS.

NEW ENGLAND CONFERENCE

Boston District

W. F. M. S.—Dull skies did not darken a very bright occasion at Baker Memorial Church, Tuesday, Nov. 17. Out of 29 auxiliaries 19 sent representatives, who reported their successes and methods. District financial increase was balanced by a corresponding decrease in auxiliary membership; while the work of the Standard Bearers and King's Herald was encouraging. Miss M. E. Holt took the audience into the great workshop, the General Executive at Baltimore. There we watched mighty missionary engines turned out for the world. Mrs. Dr. Blake conducted a Workers' Conference, showing how to use most effectively the machinery of our own auxiliaries. Mrs. Laura Wheeler Moore's powerful address opened anew that world of degraded womanhood where our machinery, with God's power, is reaping harvests for time and eternity. The "Excursion to Manila," in charge of Miss Elele Sites, was a fitting close to a full day. Half game and half reality, it gave play to the imagination, while it poured in information not likely to be forgotten. Young and old are broadened by taking this fantastic trip with the Standard Bearers. District officers were elected as follows:

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I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish washer, and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

President, Mrs. J. D. Pickles; vice-president, Mrs. Laura E. Call; recording secretary, Miss Carrie B. Steele; treasurer, Miss L. M. Barnard.
CARRIE B. STEELE, Rec. Sec.

Lynn District

Ipswich.—The exterior of the church building has been recently repaired and painted. Additional insurance has been placed on church and furnishings. The organ has been thoroughly overhauled. In addition to the splendid hard-wood floor placed in the vestry and presented by Mrs. Janet Caldwell, one has been laid in the library also. The ladies' parlor is being renovated—new carpets and furniture. Most of these improvements are already paid for. The pastor, Rev. Arthur Bonner, has been efficiently assisted recently in a two weeks' "home camp-meeting" by the following brethren: Revs. Wm. A. Haggerty, A. B. Tyler, John R. Chaffee, C. H. Atkins, H. G. Alley, W. G. Seaman, and Presiding Elder Leonard. The services have been helpful throughout, with some visible results. The "Gospel Ten" is to be with this church, Nov. 27, 28 and 29.

Beverly.—The Avenue Church has just held a fair—the first one for nineteen years—in which the net proceeds were \$581. This fair was carried on at Malta Hall, Nov. 10, 11 and 12, under the presidency of the pastor, Rev. Charles H. Atkins, with Justin C. Moulton, Charles E. Smith, and E. B. Rowell as a board of managers. The decision of the church not to hold any "guessing" contests was rigidly maintained, and considerable surprise was created in the community by the fact that so good a sum was netted. President Wright of the Salem Circuit of the Epworth League, with Messrs. Goodale, Kimball and Dockham, were all on hand with good contingents from the charges they represent, and the Epworth League night of the fair was a pronounced success.

Springfield District

Easthampton.—The first annual reception of the Shattuck Club, which was held Monday evening, Nov. 9, was a notable social event. Members of the club and their friends gathered to the number of about 100, each member of the club enjoying the privilege of inviting four persons. The members of the official board and their wives, prominent citizens of Easthampton, and members of the Wide Awake Club of Northampton were among the guests. At the conclusion of the addresses a collation was served.

Enfield.—A series of evangelistic services has been held, in which the interest was excellent and the attendance good. Mrs. Rogers, wife of Rev. George H. Rogers, of Wales, assisted the pastor by singing the songs of Zion, while the latter did effective work in the pulpit.

Chicopee Falls.—Wednesday, Oct. 21, was observed as the annual "Old Folks' Day." An old-fashioned love-feast, with bread and water passed, and with ringing testimonies, was enjoyed in the forenoon. At noon, 122 persons over sixty years of age sat down to a bountiful dinner, served by the ladies of the church. At 2 p. m. an interesting reminiscence-meeting was held. This is the red-letter day for the old people of Chicopee Falls, as well as a reunion of the former members of the church. The guests, as usual, had a delightful time. The total age of the 106 who gave their ages in registering was 7,568 years, making the average age 71 years, 8 months. The oldest person present was Mrs. Lois Reed, 87 years old. Rev. Francis J. Hale is pastor.

W. H. M. S.—The Woman's Home Missionary Society of Springfield District met at Asbury Church, Springfield, Nov. 19. The churches of the district were quite generally represented. Mrs. A. W. Baird, district president, presided. Miss Ruth Barr, Trinity Church's deaconess, conducted the morning devotions. Mrs. S. L. Kenyon, of Asbury Church, voiced the welcome of the entertaining auxiliary, and Mrs. M. L. Knell, of Westfield, made the response. The

reports of the district auxiliaries were for the most part encouraging. The morning session was concluded with an inspiring and suggestive address by Dr. George M. Smiley, on "Missionary Work in the Rural Sections." After a sumptuous repast and a delightful social hour, the afternoon session was opened with devotions by Mrs. Annie E. Smiley. Rev. Albert Sidney Gregg, of Worcester, gave the afternoon address, upon "Home Missionary Work on the Frontier." Following Mr. Gregg's address about twenty young ladies of Asbury Church gave an interesting dialogue, which showed the possibilities of young women through the Queen Esther Circles. Mrs. H. L. Wriston rendered appropriate solos during the day. The next district meeting will be held in February. F. M. K.

W. F. M. S.—The annual meeting of the Springfield District Association, W. F. M. S., was held in Central Church, Chicopee, Wednesday, Nov. 13. Miss Mary E. Gould, of Florence, district secretary, called for the auxiliary reports, which proved the past year to have been a profitable one. Mrs. C. H. Hanaford, Conference secretary, spoke particularly of the W. F. M. S. that was formed in St. James Church, Thursday evening, Nov. 12. Mrs. G. H. Rogers sang two solos. Mrs. H. L. Wriston and Mrs. C. H. Hanaford kindly favored the meeting with singing. The memorial service and noon prayer were conducted by Mrs. Hanaford. Mrs. Wriston gave a report of the Baltimore Convention. Mrs. Ruth Sites Brown, of Middletown, spoke upon missions, emphasizing the thought that the world should be evangelized in this generation. The old board of officers was re-elected for the ensuing year: President, Mrs. M. S. Merrill, Springfield; vice-president, Mrs. L. E. Hitchcock, Chicopee; district secretary, Miss Mary E. Gould, Florence; recording secretary, Mrs. W. F. Wharfield, Springfield; treasurer, Mrs. Mary Shumway, Florence; literature agent, Mrs. Fanny Barnes, Springfield. The March meeting will be held at Appleton St. Church, Holyoke.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

NEW HAMPSHIRE CONFERENCE

[See additional New Hampshire items on page 1509.]

Concord District

Lisbon.—Sunday, Oct. 11, was observed as Old People's Day by this church. The pastor, Rev. C. N. Tilton, preached on the special theme, "Veterans of the Cross," and a goodly offering was made for the Preachers' Aid. Efforts were made to get the elderly people of the town to the service with success. The oldest person present was a lady of 94 years. Moving the evening service to the audience-room of the church, introducing a chorus choir, and a special series of sermons by the pastor, have resulted in largely increased attendance at these services. The Epworth League work seems to augment in interest, and the Junior League forces are efficiently superintended by Mrs. Tilton.

West Thornton.—The church building and the parsonage property are undergoing repairs, money for which has already been raised. Rev. A. H. Reed, the pastor, has organized a Junior League, and is superintending the work himself. Congregations are good, church finances well looked after, and the salary of the pastor paid to date.

Stratford.—This church is in the midst of revival meetings, with the pastor, Rev. H. Candler, and Mrs. Candler as evangelists. Eleven conversions are reported, and the services are largely attended. At an outlying schoolhouse appointment a midweek prayer meeting has been started. Sunday-school work is increasing in interest, and a Junior League has been organized, with the pastor's wife for superintendent. Of course the finances are well cared for, and both pastor and presiding elder are promptly paid. Mr. Candler and his wife desire to express, through ZION'S HERALD, their appreciation of the substantial help and sympathy given them by friends in the Conference when the recent great sorrow came to their home.

Rumney.—The work of our church at this point is in a prosperous condition. During the past quarter 8 have joined the church by certificate and 1 from probation, while more are

to follow. Congregations are reported larger than for many years. Special revival meetings are being planned, and ZION'S HERALD will enter several homes this year for the first time. The presiding elder especially commended the reports of the work made by different departments of the church in the third quarterly conference.

Franklin Falls.—On Thursday evening, Nov. 12, this church held a "home gathering" and roll-call. Elaborate preparations were made. The church was tastefully decorated. A strong committee, consisting of the pastor and several of the church officials, received. Refreshments were served, and an enjoyable literary and musical program was carried out. The roll-call was made a leading feature of the occasion, and many a tender message was read, sent in by those unavoidably absent. The delegate from the church to the lay electoral conference was chosen, and the pastor, Rev. E. C. E. Dorton, spoke on the present and future work of the church. The class in "Apostolic Church" now numbers fifty, and is led by the pastor. The Home Department of the Sunday-school enrolls 103. The women's missionary societies, both Home and Foreign, have recently been reorganized, and the new "Brotherhood of St. Paul" is doing efficient work. COOKE.

CHURCH REGISTER

W. H. M. S.—There will be a meeting of Dover District W. H. M. S. at First Church Haverhill, Mass., on Tuesday, Dec. 1. Mrs. Clark, national organizer, will speak, and Mrs. Savage will give a report of the national meeting at Chattanooga. Delegates will bring their own lunch, and tea and coffee will be served at the church. GRACE P. TASKER, Sec.

NEW ENGLAND DEACONESS AID SOCIETY.—The members of this organization, and all interested, are reminded that Tuesday, Dec. 1, at 2:30 p. m., is the time for the regular monthly meeting, in the Committee Room, Wesleyan Building, 36 Bromfield St., Boston.

ADELAIDE SLACK, Cor. Sec.

72 Mountain Ave., Malden.

BOSTON METHODIST PREACHERS' MEETING.—Monday, Nov. 30, at 10:45, Rev. A. L. Squier will preach on "Revivals."

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Marriages

DORHAM — WILSON.—At People's Temple parsonage, Boston, Nov. 16, by Rev. Charles A. Crane, George L. Dobnam and Drusilla Wilson.

DYER — FIELD.—In Brunswick, Me., Nov. 17, by Rev. W. F. Merrill, Milton E. Dyer and Lydia F. Field.

UPHAM MEMORIAL — 10TH ANNIVERSARY.—Upham Memorial Methodist Episcopal Church, Forest Hills, will celebrate its 10th anniversary, Nov. 29. Rev. Dr. Samuel F. Upham, of Madison, N. J., father of Rev. Frederick Norman Upham, founder of the church and in whose honor it was named, will be present to preach in the morning at 10:30 and in the afternoon at 3. In the evening at 7:30 memorial services will be held for Rev. Frederick N. Upham, when addresses will be given by Rev. Joseph H. Mansfield, who was presiding elder of Boston District when the church was founded, and by Rev. George S. Butters, who was an intimate personal friend of Mr. Upham.

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League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, D. D.

Some Christian Fundamentals

December 6 — Lost and Helpless — A Man without Christ. John 12: 37-43; Heb. 3: 12.

"In youth, beside the lonely sea,
Voices and visions came to me.
In every wind I felt the stir
Of some celestial messenger."

This is a very common experience. During hours of leisure, before burdens are fitted to the shoulders, when the conscience is sensitive and the heart responsive, God's good angels are frequent visitors. But as we advance in years counter-influences come. Dark demons get in their dismal work.

"Now one by one the visions fly,
And one by one the voices die."

At this crisis how tactful and dexterous should be the bent given to life! "Lest it stray—lest it stray." Who will arrest the receding soul? For—

"Dark shall be the days in store
When voice and vision come no more."

SPIRITUAL OPTICS

1. A Yale professor has a United States flag made by a man who was color-blind. Before him had been placed silk stripes and stars of different colors. He made his selections to the best of his ability. But in the whole flag there was no true red, no perfect blue, no pure white. To be color-blind may be an inherited misfortune. Moral disability to see clearly the right and wrong way or thing comes only by abuse of the moral sense. Refusing to obey Christ when He calls is surely such abuse.

2. The story is told of a painter who had offended a woman, and she determined upon cruel revenge. He was anxiously painting a picture for a famous gallery and had reason to hope for the first prize. Her purpose was to ruin this painting, and deep was her plot. Not once did she meddle with the work itself. All she did was to give him each day a cup of coffee, into which she had put a small white powder. What harm could that do the picture, you ask? Alas! let the story tell. Faithfully the artist plied his brush, sparing no pains. When the painting was completed and hung in the gallery, so confident was he of the prize that he placed before it a curtain, which was not to be removed until the last moment before the judges gave their award. All the rival pictures seemed to him very badly colored. The trees were all so yellow, the flesh color a tough tan, and the tints of seas and lakes a dull, blackish green. "What sorry daubing," thought he. "Surely the prize is mine without question." Now the curtain is drawn aside, and the curious crowd gathers. Did they admire? No. All burst into laughter at the droll spectacle. His picture was entirely blue! What he meant for flesh color was like the little violet, his emerald was like blue ink, and his trees were of an indigo tint. How astounded he was! Even the word of his closest friends he could not believe. It was not until his sight was restored that he could be assured of the blunders he had made. How dreadful the fact that enemies are capable of doing us so much damage! Well may we pray, "Lead us not into temptation." Allow us not to be overtaken unawares, lest our moral vision become distorted by some insidious powder and we view the elements of character through colored glasses. The startling feature with the artist was that he was not aware of his daub until the time of judgment. In the moral world that would be a sore calamity. The atonement of Christ upon the cross gives hope to all who turn in time to Him.

KNELL OF THE SOUL

Without Christ no one is safe. Better be without hearing, without sight! Better be without wealth, without health! Go, friends, go life, go all! Give us Christ, for all else is vain.

"Life He is; to sick men health;
To blind men sight; and to the needy wealth;
A pleasure without loss, a treasure without stealth."

December 13 — Jesus Christ — His Saving Power. Acts 4: 12; Matt. 1: 21; 1 Tim. 2: 5, 6.

In the Parliament of Religions at Chicago during the Columbian Exposition the representatives of various great religions were there and presented their claims. Their purest teachings and highest ideals were set forth with skill. Each form of belief had its literature, beautiful sentiments, and precepts for lofty living. Wherein, then, is Christianity superior to these? Some fine pictures they give of what man should be and how he should live; but they fail to impart to man the power to live out the noblest teachings. Our faith presents the truest standard of life and a Christ who offers to become an indwelling power equal to any emergency. Could each speaker have brought with him a section of the country legitimately affected by his religion, and had all these been placed side by side, the superiority of the Christian section would have been readily apparent. Christ's power to save and elevate both man and his environment is a sublime, practical truth.

ANALOGY

In Germany was once a prison said to have been exquisitely beautiful. Its floors and walls were elegantly polished. Its roofless top admitted the sun and air by day and the starlit firmament by night. A prisoner when first placed therein congratulated himself upon his splendid surroundings. But after awhile he noticed that all four walls were gradually approaching him. Noiselessly as the dew of night came those walls inch by inch, nearer and nearer. The cold perspiration stood upon his brow, for he saw that soon he would be in the embrace of death. Any help from above? No. Not here. What a symbol is this of humanity in bondage to sin! Is it not also suggestive of all forms of religion that offer no sure hope of salvation? Christianity does not draw in the walls of life until the believer is crushed to death. No. It pushes them back—extending the horizon and lifting the dome until the free spirit has a boundless universe over which it may roam at pleasure.

MODERN PROOF

Once when Mr. Moody was in Baltimore conducting revival meetings, he preached every Sunday at the penitentiary. There were a thousand convicts. The regulation of the institution allowed any prisoner who obeyed all the rules and had no black mark for a month, a check which entitled him to one day off from his sentence. Usually there were forty or fifty who gained checks for good conduct. However, after Mr. Moody had preached to them a number of times, the Gospel so impressed them that only one out of the thousand failed to receive a check the following month. Nine hundred and ninety-nine instead of forty—such was the immediate increase of morality there. Christ's saving power was marvelously manifest.

SPIRITUAL ELECTRICITY

Those who are eager for some new form of belief declare to us that our religion is behind the age. Yes, it is; but in quite another sense from the one intended by their contention. It is behind our age as the wind is behind the ship, filling its great sails and wafting it on to its desired haven. It is behind our age as the mighty engine is back of the machinery, to make the factory meet the ends of its erection.

It is behind our age as the blazing sun is back of the morning, to beautify and glorify the earth. It is pushing forward and upward our sin-cursed race into its best possible condition, and will ultimately usher in the millennium—

"That one far-off divine event
To which the whole creation moves."

MIGHTY TO SAVE

1. He saves from the guilt of sin through atonement and pardon.
2. He saves from the reign of sin in us by breaking its power.
3. He saves from the love of sin, which sets the spirit free to choose and enjoy right living.
4. He saves from endless woe.
5. He saves the redeemed and purified soul to an eternal home of holiest associations.
6. He is a perfect Saviour, and beside Him there is none other. Happy he who can truly say: "Precious Saviour, I am conscious of Thy saving power in my own heart and life!"

December 20 — A Choice for Eternity. Luke 16: 19-31.

Mr. Cecil called upon a rich parishioner and said to him: "I understand you are very dangerously situated." The man answered with some surprise: "I am not aware of it." "I thought it probable you were not, and therefore I called upon you. I hear you are getting rich. Take care; for it is the road by which the devil leads thousands to destruction." "It riches increase, set not thine heart upon them." The rich man of our lesson "fared sumptuously every day."

CRUMBS

This was all that Lazarus came for—just a few crumbs. Sores he had, and crumbs he craved.

The rich man did not give him any, but the homely dogs, so numerous in Jerusalem to this day, came and licked his sores. This was an appreciated kindness, for the soft tongue of a dog could assuage pain, and to it some have attributed healing virtue.

The tenderness of ravening dogs was supplanted by the ministry of angels. They bore him to Abraham's bosom. Now no more crumbs are needed, no sores annoy. What a contrast! Not because he was poor, but because he had chosen Christ, came to him this unbounded blessedness.

DISSOLVING VIEWS

1. One minute in time, the next in eternity. How gently did Lazarus glide into the arms of the heavenly messengers, sent to hear him on high!
2. Even at the rich man's gate Lazarus was not so forlorn as would appear to a worldling. Outward appearance was terribly against him. But within his heart was peace. A minister was on his death bed. Upon being asked if he thought he was dying, he replied: "Really, friend, I care not; for if I die I shall be with God, and if I live He will be with me."
3. "Mamma," said a little girl, "my Sunday—"

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school teacher tells me that this is only a place where God lets us live a little while that we may be prepared for a better world. But, mother, I don't see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I don't see anybody preparing to go to that other world. Why don't you get ready?"

4. To the Christian the hour of death is the beginning of life in its larger and richer phase.

"Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

COOLING DROPS

1. A vivid conception of the rich man in Hades may be gained from Dante's *Divina Commedia*—steep rocks and a deep gorge on one side, and flames that ever blaze on the other. Beyond this impassable gulf lies fair Paradise, and Abraham presiding at a feast. From out the tormenting flames the rich man calls to Lazarus for a cooling drop. Our modern conception is not so materialistic as this, but we know that mental and spiritual agonies are harder to bear than physical suffering.

2. The experience of the rich man has been repeated over and over again. Two men were passing a fine estate when one of them inquired: "What is the value of that place?" "Cannot tell you its value. I only know what it cost its possessor." "How much?" "His soul. When dying he exclaimed: 'My prosperity has been my ruin.'"

3. Three men were walking together shortly after the Chicago fire. One said: "Thank God! some of my money was placed where it could not burn!" As he turned away, one of the others said to his companion: "That man gave away to good causes, last year, nearly a million dollars, and if I had not been a fool I would have done the same." Opportunity is like a rope swinging within reach of a drowning man—let it pass once, and it may never come in reach again.

POWDER

Who can estimate the vast importance of making the right choice when such choice is to determine one's eternal destiny? The trend of Christ's teachings seems to endorse clearly and strongly these terrible lines:

"There is a death, whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death!"

"Thou God of truth and grace,
Teach us that death to shun;
Lest we be banished from Thy face
Forevermore undone."

December 27—Missionary Meeting. A World-Wide View—My Responsibility.

During our Civil War Congressman Dixon, of Rhode Island, was appointed to wait upon Mr. Lincoln and represent to him the sentiment of a meeting held by several governors of Northern States. They were agreed that the President should prosecute the war more vigorously. Courteously our great chief magistrate listened to what this friend had to say, remarked that he had confidence in him and realized the high authority of those who had sent him, and then continued: "Still, in justice to myself, you must remember that Abraham Lincoln is President of the United States. Anything the President does, right or wrong, will be the act of Abraham Lincoln, and he by the people will be held responsible for the President's action." Then Mr. Lincoln made this proposition: "Go home and think the matter over. Come to me tomorrow morning at 9 o'clock, and I will promise to do anything that you, by then, consider the right and proper thing to do." At first Mr. Dixon felt very important. He was to decide the policy of the Repub-

lic's President. Many suggestions occurred to him, but not one would stand the test of close scrutiny. Each had some fatal flaw. All night he wrestled with the problem, and as he had no solution he did not meet his appointment at 9 o'clock. Three weeks passed, when Mr. Lincoln chanced to meet Mr. Dixon, who tried to explain and apologize for failing to meet the appointment. The President expressed himself as not at all surprised that the congressman should not care to assume the responsibility of another. It is enough if each one meets that of his own station.

So in the wide sweep of Christian activity each one of us is in the same position as was Mr. Lincoln. Not one of us can assume the responsibility of another, neither can any one shift his own responsibility over upon the shoulders of some one else.

OPEN DOORS

1. In far-off India, we are told, a hundred thousand interested people are desiring Christian baptism.

2. Africa, so long called the Dark Continent, is opening to the light, and the horrible slave-trade is making its last hopeless stand against the conquering conscience of Christendom.

3. Teeming China, instead of being more hostile to Christ since the war, is more anxious than ever to know the way of life.

4. Japan and Siam are assimilating gospel principles at a marvelous rate.

5. One of the most hopeful of all fields is our new territory in the Philippines. There the people are eager for the Gospel.

6. Nearly all the South Sea islands have thrown their doors wide open. Cannibal Fiji has become Christian Fiji.

THE POLICY

In view of this situation, how great is the responsibility of every Christian to do his consecrated best to give Christ to all the world! Who dares refuse to do his full share in a work so immeasurably important? When each of us feels our personal responsibility, then will practical faith say:

"Ring, bells, in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets, far-off blown,
Your triumph is my own."

Fall River, Mass.

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National W. C. T. U.

Continued from page 1493

has prepared a mass of material showing the injurious effect of alcoholic drinks, which has been published to caution the people. She mentioned the anti-alcohol placards which she saw posted in conspicuous places in Paris, France, by order of the municipal authorities. The temperance movement has reached even into Russia, every town having a temperance committee. A great London newspaper, *The News*, recently decided to refuse all liquor advertising. The result was an immense gain in its subscription list, Christian people coming to the support of the paper in a practical way.

The losses and gains in our own country were dwelt upon — the repeal of the prohibition laws of New Hampshire and Vermont being the losses, while the great increase of no-license counties in Texas and Tennessee was among the gains. The Mormon menace and the report of the self-constituted "Committee of Fifty" were referred to briefly.

After the reading of the address a committee of eight was appointed to prepare a reply to the strictures of the "Committee of Fifty" upon the physiology text-books. It is remarkable that so many intelligent people seem to be of the opinion that these text-books were written by some member of the Woman's Christian Temperance Union, and it is equally remarkable that the "Committee of Fifty" should know more about the effects of alcohol than did the great Dr. Newell Martin, late of Johns Hopkins University, and Prof. Hewes of Harvard, and Professor W. S. Hall of Northwestern University. The latter is the greatest authority upon alcohol in America. Such men as those mentioned are the authors of school text-books upon physiology. Were they likely to make erroneous statements?

The treasurer's report showed a membership gain of 6,954, Michigan having excelled all other States in adding to its membership. For anti-Mormon literature \$1,000 was donated by Mrs. Emilie D. Martin, of New York.

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On Sunday afternoon the annual sermon was preached by Mrs. Katherine Lente Stevenson, of Boston. Mrs. Stevenson is one of the most cultured women in all the ranks of the W. C. T. U., and a large audience assembled to hear her. Her text was: "Thou shalt remember," and her sermon was an eloquent and uplifting review of the growth and development of the great reforms which are embraced in the many branches of work of the Woman's Christian Temperance Union. Many of the pulpits of the city were opened to the white-ribbon speakers; among those attracting large congregations were Rev. Anna Shaw, Miss Belle Kearney, of Mississippi, Mrs. Margaret Dye Ellis, of Washington, D. C., and Miss Olive Christian Malvery, of India. The latter lady was the most interesting personality of the convention. The national president and vice-president had met her at Geneva, Switzerland, last summer at the World's Convention and had invited her to come to the United States and attend the Cincinnati Convention. European and American women usually think only the white-skinned members of their sex can lay claim to beauty, but this young Hindu woman is generally pronounced, not only unusually charming in manner and speech, but also beautiful in face and form. She expects to remain in America for some time, and is open for engagements to lecture, or for recitals and concerts.

The high-water mark of interest was reached on Monday morning, when the convention made a

Pilgrimage to Hillsboro, Ohio.

where the Crusade fire — the second Pentecost, as it has been not irreverently called — broke out among the women thirty years ago. As the special train bearing the 500 delegates came into the historic little town, a great crowd of Hillsboro citizens and people from the surrounding country was assembled to give welcome. The streets were lined with people as the delegates took up their march to the First Presbyterian Church, which stands upon the site of the old crusade church. Here services were held, and a review briefly made of all the way the Lord had led the Christian temperance women since the days when as a little band they had marched out to pray in the saloons of that town. Mrs. Judge Thompson, familiarly known to white-ribboners as "Mother Thompson," although feeble from age, was present, and was the centre of loving attraction. Nine others remained of the original praying band. These sat around their former leader. It seemed delightful that the pastor of the church in the days which made the town historic, Rev. Mr. McSurely, could be present to lead in prayer and to speak briefly. He told the delegates never to forget that the crusade and its outcome, the W. C. T. U., were born of God, as certainly as ever anything upon this earth was. Mother Thompson made a brief address, in which she said: "The crusade against the saloon came not by might nor by power, but by the Spirit of the Lord of hosts, and it is only in that Spirit that our cause can be successful. First, it came as a dove; let us be gentle and kind. Then it came as fire; let us not get cold." A magnificent bouquet of chrysanthemums was presented her, and an exquisite white shawl from Japan.

The church has a Memorial Room containing relics of crusade days. After a visit to this room, a reception was held at Mother Thompson's home, the delegates returning to Cincinnati in time to begin the afternoon session of the convention at 3.15. Department reports occupied most of the session, one of the most interesting being that of Non-Alcoholic Medication,

which showed that there is a steadily increasing trend in the medical profession towards the disuse of alcoholic liquors as medicine. This department is doing much to educate women as to the danger of using patent medicines with their large percentage of alcohol and their cheap and harmful drugs. An alarm has been sounded upon liquid proprietary foods, also, which are mostly composed of alcohol.

Tuesday morning brought the election of officers; no changes were made. As it had been published that wholesale changes were desired, unusual interest was manifested. The opposition vote to all officers but recording secretary did not exceed 36, so the persons desiring a change greatly overestimated their strength, or they would not have publicly announced a ticket.

Mrs. Mary H. Hunt, national superintendent of Scientific Temperance Instruction, and Miss Olive Malvery, of India, were the speakers on Tuesday evening. Mrs. Hunt gave an intensely interesting account of her recent visit to Germany in connection with the Anti-Alcohol Congress, when the Empress of Germany invited her to a special audience in order to learn of the temperance education laws of America. Miss Malvery was pathetic in her plea that Christian America should cease to send intoxicating liquors to heathen countries and weak races to debauch and destroy for love of gold.

On Wednesday evening, one-minute speeches upon the victories of the year were made by the State presidents. One could not fail to be impressed by the great and diversified ability of the white-ribbon State leaders, as these women conveyed so much thought in such brief time. California reported a law secured prohibiting boys under eighteen years from entering saloons; also that the State Legislature had voted to have no alcoholic liquors henceforth at legislative banquets. Delaware has a temperance Conference evangelist. Illinois elected the national chairman of the Prohibition Party to the State legislature. Kentucky is seven-eighths under no-license, and Texas and Tennessee are almost as far along in the same direction. These are samples from the words of cheer conveyed by the presidents of States.

Two ladies who have been elected delegates to the next General Conference of the Methodist Episcopal Church were presented to the convention. One of these, Mrs. Florence Richards, of Ohio, is a National W. C. T. U. organizer, and has had a remarkable pledge-signing record, having secured the names of 75,000 persons to the total abstinence and anti-cigarette pledge the past year. She has visited nearly all of the large department stores of Chicago to address meetings for cash-boys, and has been well treated always by the managers of these great concerns. In some cases they have asked her to speak to all the men employees.

The next Convention will probably be held in St. Louis during the World's Fair.

Owens, N. Y.

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